

GOLDEN

JUBILEE.

THE NOTRE DAME SCHOLASTIC.

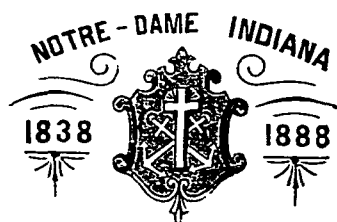
DISCE · QUASI · SEMPER · VICTURUS ·

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No. 1.



Three Songs.

IN HONOR OF THE VERY REV. EDWARD SORIN, C. S. C.
August 15, 1888.

BY MAURICE FRANCIS EGAN.

Love from all lands has brought you golden gifts,
Hope from all lands wafts golden prayers on high,
Faith in all lands the golden chalice lifts,—
For you, O Blesséd, Earth entreats the sky.

Rome blesses you—the Pope, in *his* year, sends
His love most gracious on Our Lady's Day;
A train of pilgrims to your cloister wends,
To strew their golden wishes in your way.

And I shall offer of my very best,—
Some songs, some verses from a loving heart;
Poor as they are, let them go with the rest.
Gold-lighted by the Day, to fill their part.

Poor as they are!—but I will make them fair
For your true eyes, in spite of fault of mine,
By praising Her—Our Lady—Rose most rare,
Mother of God, most pure, most sweet, divine!—

Divine through Him, as is the Moon through Sun,—
Divine, refulgent, fairer than the moon;
Reflecting Him Divine, the light of One
In Threc, in Her, the Mystery Triune.

And you, O Father, you have made a sign
Of her Assumption, hanging, splendid, there:
A dome of gold, which in each curving line
Tells of our Sovereign's radiant path thro' air.

Carmen.

Up through the ether, blue, serene,
Crowned by God's angels, borne by His might
Into His Heart; O Virgin Queen,
Thou dost ascend to the Lord of Light.

Brush of the painter Raphael,
Soul of Murillo, pious, high,
Heart of Angelico,—each did well
A part of Love's work in days gone by!

Up through the ether, blue, serene,
Towers *Your* dome in the New World's light;
To the Old World's tributes its golden sheen
Adds new splendor, through Love's great might.

Brush of the painter Raphael,
Soul of Murillo, grave and high;
Artists of old, your best thoughts dwell
Around this dome in the azure sky!

O Father, I will add a little song—
A little song of longing and of youth:
Not writ to-day, but not writ very long,
Of that dear land you love in very truth.

No martial hymn it is, no joyous chaunt
Of triumphs won—for this dear land has few;
Her sorrow is her crown, her sad dreams haunt
Her very prayers, but urging prayers anew.

Song.

When April rains make blossoms bloom.
And Johnny-jump-ups come to light,
And clouds of color and perfume
Float from the orchards pink and white;
I see my shamrock in the rain—
An emerald spray with brilliants set—
A jewel on Spring's Coronet,—
So fair, and yet it hints of pain.

The shamrock on an older shore
Sprang from a rich and sacred soil,
Where saint and hero lived of yore,
And where their sons in sorrow toil:

And here, transplanted, it to me
Seems weeping for the soil it left;
The diamonds that all others see
Are tears drawn from its heart bereft.

When April rains make spring-flowers grow.
And sparkle on their tiny buds
That in June nights will overblow
And fill the world with scented floods;
The lonely shamrock in our land—
So fine among the clover-leaves—
(I feel its tears upon my hand)
For the old springtime often grieves.

And here's a song of hope, a song of spring,
Which well befits you, cheeriest of all,—
A song by Charles of Orléans, with a ring
Of old-time courtliness in castle hall.

It is an echo from the pleasant land
That gave us hope in night, and gives us you,—
You who have clasped our country by the hand,
And put a ring of wedding on it, too.

Forswearing not your France, but yet in soul,
In heart, and work, O dear and honored Priest.
A part of us; and if we claim the whole,
Forgive our fault of Love on this great feast.

"*Le temps*" (it runs) "*a laissie son manteau*":
So blithely sung among the *fleur-de-lis*.
A Prince of France, I dedicate to you
Its paraphrase: and may your joy increase!

Rondel.

Old Time has cast his mantle down,
Embroidered by the wind and rain.
And shown himself with flower-chain
In vesture fair and jewelled crown:
No man or beast in field or town
But in his language maketh plain
Old Time has dropped his mantle down
Of ice and frost into the main.
River and pool have doffed their gown
Of sombre hue for trappings vain;
They flaunt in silver through the plain,
Instead of tints of muddy brown,—
Old Time has cast his mantle down!

Prince of the little Princes, thus a Prince—
Your Charles of Orléans—sings of youth renewed;
And you are ever young,—you must be, since
You live in youth by mere years unsubdued;—

You live in youth by reason of the love
Which binds young hearts so closely to your own;
There's no frost in your soul, no withering of
The springtime-buds with which your path is sown.

Time casts his cloak away when you come near,—
Forgets to frown, and sets his gold flowers free:
Years cannot freeze the soul to God's heart near,—
Eternal youth be yours eternally!



Sermon Delivered on the Occasion of the
Sacerdotal Golden Jubilee of Very Rev.
E. Sorin, C. S. C.

BY THE MOST REV. JOHN IRELAND, D. D.,
Archbishop of St. Paul.

"And he that had received the five talents coming, brought other five talents, saying: Lord, Thou didst deliver to me five talents: behold I have gained other five over and above. His Lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things I will place thee over many things; enter thou into the joy of thy Lord." (MATTH., XXV, 20, 21.)

The supreme perfection of God, theologians tell us, consists in this, that there is in Him the plenitude of act—*actus purissimus*. He is all that He might be; He owns no latent, undeveloped power, no mere potentiality. "Be you perfect as also your heavenly Father is perfect." The distance removing from us the Infinite is immense, immeasurable, and yet the Master gives us for our feeble efforts the Infinite as the ideal, and bids us see, in the outlines of His being mirrored through our intellect, the tracings we need follow in journeying toward our own finite perfection. The perfect man is he who, in his strugglings toward the good and the noble, brings into act all his powers, whose life is full, who is all that he might have been and does all that he might have done. The good servant of the Gospel is the one who has doubled the talents entrusted to him, whether it was two he had received or five. Perfection is relative; it is limited by each one's resources and opportunities. Each one does what he can, and the Master's welcome awaits him: "Well done, good and faithful servant—enter into the joy of thy Lord." The bad, the useless servant, for whom the Master has but words of severest rebuke, is he who gained nothing, although losing nothing; who, most foolish in his prudence, hid in the earth the talent, lest it be lost. God hates the idle, the unprofitable, the do-nothing man. Material nature reads us a lesson. The tree putting forth abundant leaves in springtime, failing in autumn to redeem its promises, is accursed. The tree, whose every branch whitens with blossom and in due season bends beneath the weight of luscious fruit, is fair to earth and heaven, the pride of the field that shelters its roots.

VENERABLE PRIEST,

whom to honor, the princes of your people, your brethren, your spiritual children to the third and fourth generations are assembled, celebrating with you a solemn anniversary—be it mine to

salute you on this auspicious day, and in words which, we are confident, the Master Himself is sweetly whispering to your soul, say to you: "Well done, good and faithful servant." Your days have been full. No talent was left by you unused. The autumn is come for you, and the rich fruits of your life perfume the land.

You will permit that I draw from your priesthood thoughts for my discourse. I do not mean to flatter or to praise you. This were unworthy of your life, and of my ministry. I mean to give with you glory to whom glory belongs, to thank with you the Lord God for all that in His goodness He has wrought through you. I mean, for the honor of the Catholic Church in America, to tell of a grand priestly life which has been wholly given in love to her, and which I fain would have reproduced for her greater exaltation, and for the salvation of souls in ten thousand sanctuaries of the country. Your priesthood brings before us a long and important period in the history of the Church in America, and, to my mind, yours is the typical priesthood, which responds to her needs, and ensures her victory.

Five talents were given to you: what use have you made of them?

Your allotment of graces was such as is awarded only to the children of predilection. Fifty years ago, in fair France! How vividly present is now to your memory the great day! All its holy inspirations crowd upon your soul. Again you rejoice in all its unspeakable happiness. It was the day of your ordination. God had spoken to your youthful heart, and its every fibre had been responsive. You knelt before a bishop of the Church, whose hand was uplifted over you. You were made a priest forever, according to the order of Melchisedech. O the grandeur, the divinity of

THE PRIESTHOOD!

The immensity of its powers for good! Bow your heads before it, statesmen, warriors, kings. At their best, your dignity, your gifts are human, born of this world, confined in their reach to this world. The priesthood is the immediate creation of the breathings of the Incarnate God; the priesthood is divine in its origin, in its power, in its term. The priest is another Christ. I say to you, priests of God: *dii estis*—"you are as gods." Your mission is Christ's own—"As the Father sent me, so also I send you." Omnipotence alone was capable of begetting the priesthood: "All power is given to me in heaven and on earth. Going, therefore, teach ye all nations."

What graces for the sanctification of self and others! Each day there is the right to call down upon the altar the Lamb Immaculate and offer Him in sacrifice. The priest bears the keys of the Kingdom of Heaven. He is the guardian of Sacramental Springs, from which in ceaseless flow issue the waters of life.

What forces for the doing of good! Divine truth sparkles upon the lips of the priest. The mantle of divine authority waves from his shoulders. His hands distil grace and blessings. The priesthood it is that shattered the false gods of imperial Rome, and made the pagan world Christian. To tell the deeds of the priesthood I should narrate the story of Christian civilization, of Christian charity, of Christian holiness. The priesthood is the Church in action. She works through it primarily and chiefly. Other forces in her service receive from the priesthood their inspiration and their direction. The greatest feats of the Church accomplished through her greatest soldiers, a Benedict, a Patrick, a Boniface in older times, a Xavier, a de Sales, a Vincent in more modern ages, were simply the works she stands ready to perform through every priest who lives up to the full stature of his priesthood, circumstances permitting the same feats.

The duration of your priesthood was a signal favor. Fifty years in the priesthood amid all its graces, in the possession of all its powers! The pure spirits surrounding the Throne of the Infinite envy you. To few of those called to the priesthood is length of years granted as to you. Veteran of many battlefields your companions-in-arms have nearly all, if not all, one by one fallen out of the ranks, and laid down their arms. You remain, vigorous and undaunted, the hand still clasping the strong sword, to tell of victories won, and by the undimmed brightness of your shield to light on to the fresh triumphs the new battalions that have come to occupy the field.

Will I tell of another favor? I know you have often returned thanks for it. I speak of the noble field which a gracious Providence had marked out for your labors.

Fifty years ago!

THE REPUBLIC OF THE WEST

was but emerging from her age of infancy, though her features plainly bore the lineaments of greatness and majesty. The vast regions encircling the lakes and lying westward toward the Mississippi gloried in their primeval forests and wild, uncultured plains. Traders, hunters, venturesome pioneers, in small knots, hundreds

of miles apart, divided the boundless territory with the aboriginal Indian. Cleveland, Detroit, Chicago, giant cities of to-day, were villages, mere outposts of civilization. The Church was at work. Bruté, Badin, Mazzuchelli, were sowing the seed in the Master's vineyard amid privations and long journeyings. To others at a later day, they felt, was it reserved to put the sickle into the rich harvest. Theirs was the beginning; but even then, it was clear to see, a grand future was in store. With soil most fertile under foot, a benign sky above, the air made genial and health-giving by the breezes of truest liberty, hither, surely, would come the hungering millions from Transatlantic shores, who, joining hands with the sturdy and pushing American colonists of earlier emigration, would build up in the New World a nation unparalleled in the story of ancient ages.

Providence was preparing to the Church a glorious opportunity for work. I am not quite sure that we always value as we should this opportunity. The newness of their conditions of life, the energy needed to subdue nature, their freedom from beaten paths and narrow groovings, impart to our populations freshness, vigor, buoyancy, predisposing them to hearken to the message of truth, and to be, when made her disciples, the most daring and loyal soldiers of the Church. In America the Church is free—as the bird is free in the air to spread out its pinions and fly whithersoever it wills—free to put forth all her powers, and tempt the realization of her most ambitious projects for the welfare, natural and supernatural, of men. She fears neither the sword of an avowed foe, nor the gilded throne to which a seeming protector would seek to fasten her for her more facile enslavement. Bound to no enervating conservatism, no old-time traditions repressing her movements, she can encounter with the liberty of action which ensures success, the multitudinous problems, social and philosophic, which have sprung up from the complications of modern times. Westward, it has been said, the star of empire moves. Westward, methinks, moves, too, the apocalyptic candlestick. The future arena for the Church's grandest battles and most glorious triumphs, verily, I believe in my heart, is America. Let her soldiers but do their duty, and all will be well.

Toward America the young Levite of fifty years ago, soon after his ordination, turned longing eyes. He came to us from France.

I THANK THEE, FAIR FRANCE!

We owe to thee our political freedom, Lafay-

ette and Rochambeau were partners with Washington in liberating us from the yoke of foreign oppression. We owe to thee most saintly and bravest missionaries, heralds of the faith to our forefathers, when few others dared to penetrate the wilderness, founders and Fathers of the Church in America. I need not go back to the heroic wanderings among Indian tribes of a Jogues, an Allouez, a Marquette. I have but to recall names, which in tender love and gratitude living generations yet murmur,—Cheverus, Flaget, Dubois, Bruté, Loras, Cretin,—names made to be immortal in the annals of America. France is the mother of missionaries. Asia and Africa and Oceanica, no less than our own continent, have been watered by the sweat of their brow, and their labors for God's glory are in His eyes a perpetual prayer that France be saved and be forever Catholic among Catholic nations.

In August, 1841, Father Sorin, accompanied by six Brothers of the Order of the Holy Cross, of which he himself had become a member shortly after his ordination, arrived in the New World. The year following he was on the banks of the St. Joseph River, famed in the annals of early missionary labors in America. Here he resolved to remain, and to spend himself in the Master's service.

THE WORK AT NOTRE DAME

was begun. A limitless expanse of wilderness, a log hut built by unskilled Indians, through the gaping crevices of which the wintry snow swept inward, rising in unwelcome heaps upon the humble cots of the occupants, a young priest with a few brothers, literally without staff, scrip or money—this was Notre Dame in 1842. There was, however, in that young priest a grand soul, and above him there was a propitious God.

It is the year of grace, 1888. What has been done by this priest? Has he doubled his talents?

HOW CHANGED ARE ALL THINGS!

God, surely, has wrought in wondrous ways for America and for the Church in America. We have this morning many reasons for thankfulness. How lofty the station to which the Republic has grown, the envied of the nations of the earth! It is of her that in the earlier years of this century a French publicist, learned and religious, but unwilling to put faith in liberty-loving and liberty-giving institutions, had written in derisive incredulity: "She is yet in her swathing clothes. Let her grow; let her live a hundred years, and men will see." Thank God, she has lived a hundred years, and men see and men believe in the Republic. And the Church in

America! Never was there in history like growth and prosperity. She has lately held her Third Plenary Council, in which a larger number of bishops sat than in any assembly of Christendom, save that of the Vatican, since the days of Trent, and her laws and her workings are by the chieftain of the universal Church proposed to the hierarchies of other nations to be copied by them, as worthiest models. The Church kept pace with the Republic.

It is much that in a generation of men, witnessing this wondrous growth, and putting forth such extraordinary energies toward developing the interests under their control, an individual man be marked out by the public voice for signal honors because of work done and merit acquired. This is what happens to Father Sorin.

The festivities of this morning are singular in their representative character and in their impressive grandeur. A prince of the Church, the incumbent of America's Primatial See, is enthroned in the sanctuary, and around him are grouped archbishops and bishops and priests from all parts of the United States and of Canada. Here, too, are laymen, distinguished in all the walks of life, non-Catholics as eager as Catholics to give evidences of esteem and veneration. From distant lands come messages as warm and as sincere as devoted hearts can make them. The Eternal City is not silent. Congratulatory letters have come from the Cardinal Prefect of Propaganda, and he who rules the universal Church, the Vicegerent of the Master Himself, pours, for this occasion, upon Notre Dame special and unusual blessings. These facts have a significance, and it is this: that Father Sorin has fulfilled the mission confided to him by Providence, and that he stands before us to-day the great priest, who in his day pleased God and was found just, full and complete in his works.

Fifty years of stainless, irreproachable life in the priesthood! Faithful for fifty years to all the duties the priesthood imposes, all the sacrifices it demands, all the virtues that are its proper environment. There is in this, surely, a reason for our admiration and our veneration. What is there more beautiful, more Heaven-like than

A TRUE PRIESTLY LIFE!

It is the "beau idéal" of the moral order, in which far more than in all else besides lies man's grandeur and nobleness, and through which man approaches the divine life as made manifest in the Incarnation. We rejoice, Father Sorin, in your holy and edifying life. The American priesthood is honored by it; the Church is honored by it. Your life has been for those

many years a grand example to thousands, who in the sweet odor of your virtues have themselves been led forward to lives of piety and holiness.

Fifty years of ceaseless, brave work in God's kingdom—for God, and, through love of Him, for men. You never tired though the burden was heavy. You never faltered, though trials crowded upon you and the shadow of defeat often darkened the sky above you. We might in some measure tell what you have accomplished. What you have endured to bring your labors to completion we could not tell. God knows all, and He will repay.

We need but look around us—*Si monumentum vis, circumspice*. In 1842 we had the log-hut and the wilderness. In 1888 there are the stately buildings of Notre Dame and St. Mary's, admired for their proportions and shapeliness; and, far more, for the wondrous works done within their halls, and loved by tens of thousands throughout the country for the sweet influences that have gone forth from them. The one priest and the few Brothers are multiplied more than a hundredfold. There is a whole legion of laborers gathered together by the patient hand, and inspired by the generous spirit of the venerable Founder. Instead of the rude chapel, the first dedicated on these grounds to the service of religion, there is the imposing basilica which was this very morning solemnly consecrated—Father Sorin's fitting offering to the Master, for the fiftieth anniversary of his priesthood, as a token that his whole life was for God, and that the sole ambition of his years was to rear up in the land monuments to God's glory.

Under your guidance, Father Sorin,

THE CONGREGATION OF THE HOLY CROSS, which was, indeed, in the beginning of your ministry the little mustard seed, has grown and spread out far and wide its branches. Its members are in several states of the Union working zealously for the education of youth and the ministry of souls. The members of the Congregation in the United States, one and all, extol you as their father and leader, and gratefully lay at your feet their trophies. You have been for them their inspiration and their counsel. They are truly your children, having caught up from you your own zeal, your own energy, your own determination to keep abreast of the times and not permit the works of the Church to fall behind the advance of material and secular interests in this vigorous and aggressive age. The members of the Congregation outside of the United States, in Canada and in Europe, recog-

nized the value of your personal leadership, and claimed a part in the wisdom and love which had heretofore been given undivided to your brethren in the States. You were made the chieftain of the entire family. For the first time in the history of the Church of America, a religious order founded in Europe finds its chief executive in America, and in this capacity you sat with the hierarchy of the Church in the Third Plenary Council of Baltimore. American Catholics do not forget that when chosen by your brethren to be their Superior-General, you accepted the high office on the condition that you should remain in America, and from America rule the Congregation in other countries.

The Sisters of the Holy Cross take rank among the most devoted, the most earnest, the most distinguished among the daughters of the Church in America. I am sure, they will approve me, when out of their *parterres* I weave a chaplet of flowers to be entwined around Father Sorin's brow. He brought to America the early members, conscious as he at once was of the great work to be done in this country by religious orders of women, and from the day when he led the pioneer Sisters into their modest cottage at Bertrand to the present day of wondrous prosperity for St. Mary's and its numerous off-shoots, he has been the friend, the guide, the counsellor of the Community. Their rules and constitutions are the fruit of his wise thought and careful observation of the needs of this country. From him comes to them their special fitness for work in America, and to this fitness in great part must they attribute their marked success in their schools and their institutions of charity. It is for us all a cause of deep regret that she was not spared to celebrate this Golden Jubilee who for many years presided with rare intelligence and ability over the destinies of St. Mary's, ever ready to lend willing co-operation to Father Sorin's plans for the raising up of her Community to the high standard of excellence now belonging to it. I speak of the venerated Mother Angela, one of the worthiest daughters of the Church in this nineteenth century.

The prime purpose to which Father Sorin directed those who placed themselves under his guidance was

THE EDUCATION OF YOUTH.

He understood the power belonging to the intellect, and he resolved he would do his utmost to wield that power for the triumph of virtue and religion. Notre Dame and St. Mary's are the monuments of his zeal. These monuments will endure and will make his memory immortal. What

numbers of Christian men and women have gone forth from the halls of those schools! How far-reaching their influences! and for generations to come this work will continue. The apostleship of the Church in these present times I consider to be principally in the hands of Christian teachers. The attacks against religion come from superficial knowledge, in the name, however, of knowledge. We must show that the attacks are without foundation, that science leads to and confirms faith. Knowledge is the idol of the world: let us prove that the home, the origin and the term of knowledge, is the sanctuary of faith, and that the unknown God which fashion worships is faith.

Our teachers must understand the age, its tendencies, good and bad, its truths and its errors, and form their pupils for their battlings with it. This is the merit of the schools of Father Sorin. Read their programmes: they are complete. Converse with the teachers: they are masters of their subjects. Visit the halls: the best and newest appliances are there; the evidences of the attainments of teachers and pupils abound. You realize that Notre Dame and St. Mary's are not schools of past ages, but beyond a doubt schools for the present time, schools for America,—schools that reflect signal honor upon the Church in America, and are destined to perform a great work for religion. The progressive spirit is all-embracing. The moral movements of the day find a quick echo in Notre Dame. I will instance one, which I specially value—the Catholic Total Abstinence movement. Notre Dame is loyally committed to it. It was the first Catholic college to form among its pupils a Total Abstinence Society.

The success that has attended Father Sorin's labors reads to us

AN IMPORTANT LESSON.

It did not come to him unsought, or by accident. It is no mere luck that built up his Order and his schools. The two factors of success in Christian work existed in large degrees, the human and the divine. The human element was hard work and enterprise. Where material interests are concerned we rely on work and enterprise. Where spiritual interests are in play, we are tempted to forego them, to make room as it were, for divine help. This, certainly, is not according to God's designs. He has endowed us with natural faculties and energies which He desires us to use. Neglect of them is a sin against the Author of nature; and the Author of grace will not by miracles make up for our neglect. The gospel of human effort

in the work of God needs to be preached to the world to-day. Were it understood and carried out, we should soon tell of marvellous victories. Father Sorin planned and worked, and worked hard. He was watchful and enterprising in seeking out opportunities for doing good, and for promoting the interests under his charge. He deserved success, and he has received it. Nor, while I rejoice in his success, would I less cordially congratulate him upon his labors, if success had not followed them. I despise the many who worship success and who are ever ready to censure failure. Failure, when not the result of culpable imprudence, obtains my sympathy, and the effort that preceded it, my approval. The safe conservatism which never moves lest it fail, I abhor: it is the dry-rot in the Church, and my heart goes out to the man who never tolerated it in his calculations. Safe conservatism would have left the Apostles in Palestine.

Do all you can, and then your prayer for divine blessing will be heard. The divine is needed; and the priest or the Christian who will succeed, must love God and seek His aid. I will mention but one fact—a striking one—in Father Sorin's life, with regard to its supernatural element. It is

HIS TENDER DEVOTION TO THE MOTHER OF GOD. He loved her with childlike simplicity and ardor: all his projects were brought by him to her altar to be blessed by her, before he sought to put them into execution. His efforts were unceasing to obtain that others love her, and commend themselves to her intercession. Need we wonder at the success of his labors with this powerful protectress praying for him! How much he has done to extend through the country this sweet devotion to Mary, I need not lose time in telling. Mary's journal, the *Ave Maria*, weekly goes from Notre Dame to scores of thousands of Christian homes in America, and hundreds of practices of piety are made common, that otherwise would not be known, and ten thousand acts of love are uttered, that Heaven otherwise would not have heard. Of course, in the hurry of our American life, in the manifold labors which we are called to undertake in the service of souls, the danger is lurking nigh that the interior life be forgotten and we become as sounding brass. A most effective remedy is devotion to Mary, with all its supernal fragrance, and all its sweet inspirations to piety and holiness.

I will be permitted, before I conclude, to note in Father Sorin's life a characteristic, that proves his high-mindedness and contributed in no small degree to his success. It is

HIS SINCERE AND THOROUGH AMERICANISM.

From the moment he landed on our shores he ceased to be a foreigner. At once he was an American, heart and soul, as one to the manor-born. The Republic of the United States never protected a more loyal and more devoted citizen. He understood and appreciated our liberal institutions; there was in his heart no lingering fondness for old regimes, or worn-out legitimism. For him the government chosen by the people, as Leo XIII repeatedly teaches, was the legitimate government, and to his mind the people had well chosen, when they resolved to govern themselves. He understood and appreciated the qualities of mind and heart of the American people, and, becoming one of them, spoke to them and labored for them from their plane of thought and fashion, and he was understood and appreciated by them. No one has the right to live as a citizen of America and remain in his soul a foreigner, and, especially, should no one remain un-American in America who represents the Church, for he may give to believe that the Church is un-American. We have often lost ground because we were Irish, or German, or French, rather than American. May there be among us no danger of the kind in the future!

Father Sorin, I thank you for your American patriotism, your love of American institutions.

And here I will recall one act of your life for which American Catholics must needs be grateful to you: it was the act of the priest as well as of the American. Civil war was upon the land; defenders of the Union were hurrying from North and West to the battlefield, and among them in goodly proportion brave Catholics. I will not discuss the cause. But it is a lamentable fact that few priests were sent to the front to minister to the soldiers. The fact must be ever regretted. Father Sorin's Community was weak in numbers: the absence of one stopped important work at home. He sent forward six to serve as chaplains, two of whom, Fathers Corby and Cooney, are with us this morning to tell of the need there was of priests among our soldiers, and of the great things done for religion by themselves and their fellow-chaplains. Father Sorin appealed to the Sisters of the Holy Cross, and they, brave as they were tender in heart, rushed Southward to care for the wounded and soothe the pillow of the dying. Few things were done in the past half century to break down more effectually anti-Catholic prejudice than the sending of our generous Sisters to the battlefield and the military hospitals. The soldiers venerated the Sisters, and

never since have they ceased repeating their praises. There were other priests and other Sisters in the war: those of the Holy Cross made up the greater part of the roster; none excelled them in daring feat and religious fervor; no other order, no diocese, made, for the purpose, sacrifices as did that of the Holy Cross. Father Sorin, you saved the honor of the Church. I speak from a special knowledge of the facts, and I speak from my heart; and could the country's martyrs speak from the silent earth at Gettysburg and a hundred other gory fields, their voices would re-echo with our own in your praise on this glorious anniversary.

I have done. I know I am giving you pain while I am telling of your deeds. Yours was ever to work; never to appear in person before the public. Your humility was not the least noticeable of your virtues. You will pardon my intrusion upon it. The Church in America in justice to herself must speak of you to-day. For the sake of others, who have to learn from you, I must for once put you before the public gaze, that they may see and strive to be as you. We do not try to give you reward or compensation. You do not wish it from us. We could not give it to you. There is One, whom you loved, for whom you labored. Into His hands we remit you.

Sweet Master, crown this anniversary by Thine own blessing. Leave to us for our edification for many years our patriarch, and when time is over for him, say to him: "Well done, good and faithful servant. Enter into the joy of thy Lord."

Brethren, permit a glance into the future. Fifty years hence—what will the Church in America be? With the forces to day at work, the opportunities spreading out before her,—what ought she not be? Upon whom does it devolve to decide her destinies? Upon our own selves, upon the bishops, the priests, the lay Catholics of America. God works if we work with Him. What a responsibility! But what encouragement, in the grandeur of our mission and the nearness of triumph. Let us live and work as Father Sorin has lived and worked, and all will be well.

1838.



1888.

Solemn Celebration of the Sacerdotal Golden Jubilee of the Very Rev. E. Sorin, Superior-General of the Congregation of Holy Cross, and Founder of Notre Dame, August 15, 1888.*

Forty-six years ago a log chapel in the prairie wilderness marked the place where now stands the stately University of Notre Dame. There one young, devoted priest brought the light of Faith to untutored Indians. On the 15th inst., near the site of that log chapel, enthroned within an elaborately-wrought and decorated Gothic sanctuary, sat a Cardinal prince of the Church, surrounded by richly vested archbishops and bishops from every section of the Union.

Directly opposite the scarlet-robed member of the Sacred College sat a venerable priest of yet erect and imposing person, notwithstanding his seventy-five years. His long, white beard, framing the thoughtful, expressive face in silver, flowed down over his simple, black cassock nearly to his waist, giving him a truly patriarchal appearance. Within that assembly of scholarly and polished prelates, arrayed in full canonicals of purple silk, crimson velvet, and dainty lace, and wearing the golden chains and brilliant jewels of their rank that one, simply-habited, venerable man was the central object of general attention, and the subject of especial honor. From the refined and gentle Gibbons, Cardinal Primate of the United States, papal legate of the last Church council, and incumbent of the ancient and historic diocese of Baltimore, to the humblest Brother, all united in a public expression of love and honor to Father Edward Sorin, pioneer of the Community of the Holy Cross half a century ago in the scarcely-trodden wilderness, and founder of the now famous University of Notre Dame.

At Notre Dame it can be said of Father Sorin as is said at St. Paul's Cathedral of its architect, Christopher Wren: "If you would see his monument, look around you." The great central or university building, five stories high and 320 x 155 feet, with its well-filled museum and library of thirty thousand volumes; St. Edward's Hall, four stories in height and 100 x 50, for the exclusive use of young pupils; the infirmary building, four stories high and 100 x 45 feet; the College of Music, Science Hall, Presbytery house, and lastly the splendidly-built and richly-adorned Church of the Sacred Heart, which was consecrated with imposing ceremonies on Wednesday morning, these buildings and schools of this great religious and educational institution, the large acreage of improved property it owns, and the lovely shade-lined and flower-dotted grounds.

* The report herewith given of this magnificent celebration is, in the main, taken from reports that appeared in the *Chicago Times* and the *Tribune* and *Times* of South Bend. Many corrections and changes have been made, and in some instances a more extended notice given of the addresses and speeches.

in which it stands—all are the direct result of the courageous and faithful mission of the Congregation of the Holy Cross, established in this country by the intrepid young priest, Edward Sorin, forty-six years ago.

To the marvellous growth and development of the University of Notre Dame, the Catholic Church throughout America has for years paid the most assiduous attention. From the rank of a humble member of the Order of the Holy Cross—an institution of French origin,—Father Edward Sorin has years since been advanced to the dignity of Superior-General of the Congregation, which now possesses a number of flourishing and incalculably valuable branches in various parts of America and Europe. The universal esteem in which he is held, and the keen appreciation of the benefits which from him and through the work of his schools and college, have accrued to the Catholic Church in America, moved its authorities to unite in paying such a marked recognition to his Golden Jubilee, or personal *fête* day, as would impart to it a national significance. In pursuance of this design, the most august congregation of prelates, dignitaries, and priests of the Church, ever assembled in the West, participated in the celebration of Father Sorin's Golden Jubilee.

* * *

Notre Dame has had many eventful periods in her long history; but none of them will compare with the solemn celebration of the fiftieth anniversary in the priesthood of its illustrious founder, Very Rev. Father Sorin. As the Founder, and as Superior-General of the Order of the Holy Cross, he occupies a distinctive position in the world of the Catholic Church. He is at the head of the Holy Cross Order for the whole world; and during the twenty years he has occupied his exalted position, the Order, through his enterprise and progress, has prospered as it never had before. Educational in its aims, all of Father Sorin's greatest efforts have been to reach the masses of the people by this means; and how well he has succeeded, we who have had the opportunity to watch the progress and see the results of his work here at Notre Dame, best know.

Few men ever celebrated their fiftieth year in the prosecution of any business or profession, or their seventy-fifth year in life, as Father Sorin has done, and it was fitting that when his fifty years of active and successful priesthood were rounded to a close, his brother-workers, his friends, and the many eminent dignitaries in the Church should celebrate his Golden Jubilee. Again, in honoring Father Sorin, Notre Dame is honored, and the opportunity is given to pay special respect to the Holy Cross Order by its friends everywhere. That this was done is evidenced in a substantial way by the long tables filled with gifts from every part of the world, a list of which would fill columns. Their variety, too, is as great as their number. They

came from the poorest as well as the wealthiest. There are vestments of satin and gold of exquisite workmanship and great cost. An alb of finest silk is a wonderful bit of lace that represents over three years of handiwork, and cannot be worth less than \$3,000. What a contrast with the vestments worn by Father Sorin when, a humble priest, he founded this Notre Dame! And of books, furniture, wearing apparel, jewels, pictures and articles adapted for use about the altars and in the Church service there is no end. Then there is a box made of gold and another of silver, wonderfully wrought pieces of workmanship, and the contents—\$3,000 in gold. This sum, together with other money offerings, will be devoted to the erection of a monument to the memory of Bishop Bruté, Fathers De Seille and Badin—the pioneer missionaries of Indiana, whose territory included the present site of Notre Dame.

DECORATIONS.

Monday and Tuesday were devoted to ornamenting the grounds and decorating the buildings in honor of the event and of the visit from his Eminence Cardinal Gibbons and other dignitaries. Arches were erected at different parts of the campus, in which the American colors, the college colors and those of the Pope were prominent among those of evergreens. At the main gate was built a log cabin in memory of the one which formed the first abode of Father Sorin on the present site of Notre Dame. On Tuesday night it was lighted with Chinese lanterns, and the Cardinal and his procession passed through it as they entered the campus. In front of the Church of the Sacred Heart was a canopied double arch made of the Papal colors and relieved by golden roses. Directly in front of the grand stairway to the University was an evergreen arch surmounted by a cross and mitre with the motto, "Welcome," "1838," and "1888." The whole front of the Main Building was draped with bunting, and hundreds of American flags fluttered from the windows, not only of this but of all the University buildings, and many mottoes gave an agreeable variety to the decorations.

St. Edward's Hall, the home of the Minims and the pride of Father Sorin—who as he grows older seems to love children more and more—was replete with decorations, outside and in. The front wall was about covered with red, white and blue bunting. Among the mottoes the most conspicuous was "Golden Jubilee," made of golden roses on a white ground. Others were "Salve Pater," "Te Deum Laudamus," "Ave Maria," and the figures "1814," the year of Father Sorin's birth; "1838," his elevation to the priesthood; "1842," his settlement at Notre Dame, and "1888," his golden jubilee. "Golden Jubilee" and "50" in conch shells were conspicuous against the green sward of St. Edward's Park in front of the hall.

Inside the hall the decorations were a com-

plete surprise to Father Sorin. He was invited in to see them in company with several Church dignitaries. When in the main hall, he was addressed by a "prince," and then, as if by magic, a cardinal curtain was drawn from the window at the head of the stairway and there stood revealed a life-size, full-length portrait in stained glass of the Founder of Notre Dame. At the bottom in stained glass were three landscapes, representing the log cabin, the old Notre Dame and the New Notre Dame. Father Sorin was then taken through the study-hall to the chapel, and there found the four windows filled with stained glass, representing his four favorite saints. The work of all these windows is from Paris, and was a present from the Minims.

A CARDINAL AT NOTRE DAME.

The leading event of the Jubilee was the visit of Cardinal Gibbons. His coming was preceded by that of many other dignitaries. Among these were Archbishop Elder, of Cincinnati; Archbishop Ireland, of St. Paul; Bishops Dwenger, of Fort Wayne; Burke, of Wyoming; Spalding, of Peoria; Ryan, of Alton; Jansen, of Belleville, Ill.; Ryan, of Buffalo; Watterson, of Columbus; Gilmour, of Cleveland; Phelan, of Pittsburgh; Richter, of Grand Rapids; Keane, of Richmond; Vicars-General Albrink, of Cincinnati, and Lambert, of Covington, as well as scores of priests.

Cardinal Gibbons was to have reached here on Monday afternoon, but was delayed on account of Gen. Sheridan's funeral. On Monday morning a dispatch was received that he had arrived at Cleveland, and Rev. A. Morrissey, went to meet him. An immense concourse of citizens was gathered at the station in South Bend on Tuesday evening together with several Catholic societies, bands and any number of people in vehicles. So great was the crowd and the desire to see the Cardinal when the train arrived that it was almost impossible for him and his suite to reach their carriages. Very Rev. Father Corby took charge of the Cardinal in Father Sorin's barouche, and the long procession filed down South street into Michigan, and then across the Water street bridge and on out to Notre Dame. Bands of music were playing, the great bell of Notre Dame could be heard, and all along the line of march were decorations and illuminations. The society of the Ancient Order of Hibernians of South Bend acted as escort. As the procession passed into the campus the great bell and the lesser bells in the church tower were rung, red lights glowed from the campus grounds, and the whole scene was brilliantly lighted by the electric lights from the dome and adjacent buildings. Hundreds of people were grouped about the grounds and on the stairway, and in the grand porch were gathered more dignitaries of the Catholic Church than are often seen, at one time, anywhere in this country.

Cardinal Gibbons, as he alighted from the carriage and passed up the grand stairway

which was lined with distinguished guests, had a winning smile and a warm greeting for all. He was kept busy shaking hands from side to side, and it was noticeable that the humblest priest was as warmly greeted as the greatest dignitary present. On the grand porch he saw Archbishop Ireland and the old friends met in warm embrace. Then the venerable and kindly Archbishop Elder was greeted in like manner. Bishop Dwenger stopped the congratulations for the moment, and Rev. President Walsh appeared before the Cardinal and in a clear, well modulated voice, which could be heard by all the vast throng, read a Latin address of welcome from Notre Dame to his Eminence. It was printed on fine linen paper in cardinal colored letters, and elegantly bound in satin and gold, and at the conclusion of the address the Rev. President presented it to the Cardinal.

THE ADDRESS:

AD ILLUSTRISSIMUM ATQUE EMINENTISSIMUM JACOBUM GIBBONS, D. D., ECCLESIAE ROMANAE CARDINALEM EXIMIUM ET DIGNISSIMUM BALTIMORENSIS ECCLESIAE ARCHIEPISCOPUM, NEC NON SEPTENTRIONALIS AMERICA METROPOLITANUM ATQUE APOSTOLICUM DELEGATUM, PATRES, FRATRESQUE SS. A CRUCE CONGREGATIONIS SICUT ET PRAESES PROFESSORESQUE NOSTRAE DOMINAE UNIVERSITATIS, INDIANA, 15 Aug., 1888.

EMINENTISSIME PRAESUL:

Ingenti quidem laetitia perfundimur summoque afficimur honore, quum te amplissima dignitate ornatum hic intra domus nostrae parietes adesse videmus. Nihil enim majus, nihil suavius excogitari poterat, quam ut, hoc ipso die, quo venerabilis Superior noster Generalis quinquagesimum Ordinationis sacrae anniversarium celebrare statuisset, tantus tamque nobilis Ecclesiae Catholicae Princeps, circumstante tot adeoque illustrium Antistitum corona, Nostrae Dominae Universitatem inviseret. Nos igitur, toto corde exultantes, nec non maximas Deo Optimo Maximo agentes gratias, ante pedes Eminentiae Vestrae publicum hoc venerationis, dilectionis devotioni quae pignus offerre, ac dignissimum antiquae Baltimore Archiepiscopum humillima voce et filiali etiam pietate salutare gestimus.

Jure ac merito dicere ausim hanc insignem admodum in novi orbis annalibus occasionem esse, quum nobis Metropolitanæ Ecclesiae caput eximium in Occidentalibus regionis nostrae partibus prima vice emicas. Circumspice, precor: ecce grande tibi ante oculos obversatur spectaculum! Quod si homines silere valeant, etiam lapides loquantur. Quin imo solum ipsum quod pede libero calcamus humanam linguam usurparet, longe lateque exclamans: "Hæc, hæc profecto dies est, quam fecit Dominus: exultemus et lætemur in ea." Revera, elapsis vix quadraginta sex annis, quæ regio ditissimis nunc virescit segetibus, eadem nihil aliud quam teterrima solitudo, silvis tantum opacissimis horrida, quam exiguae ferarum gentium tribus incolebant ac perpauci viatores adhuc noverant. Huc, Deo duce

venit vir zelo fervidus, licet ingenio mitis; huc accessit Gallus sacerdos, juvena pietateque conspicuus; hinc apostolus ille, quum a nonnullis sociis adjunctus tugurium audacter plantasset, quatuor aliorum apostolorum vestigiis insistens, silvicolas baptizavit, rudibus verbum divinum explanavit, atque duos antecessorum labores imitando magna ipsorum opera simul ac laudem superavit. Cui frustra naturæ pericula, frustra hominum insidiæ, frustra hostium persecutiones obstiterunt: quippe qui, sacra Cruce Domini armatus atque imprimis Immaculatæ Virginis patrocinio fretus, magnificos tandem retulit triumphos. Nunc vero senior factus, at mente firmissimus, annis ac tropæis cumulatus, quanquam animo impavidus, merita gloria magis quam otio fruitur, Moseque beatior terram promissam attingit atque opus immensum feliciter consummatum ipsis oculis intuetur.

Huc hodie venisti, Eminentissime Præsul; hinc ades purpurea veste indutus Romanæque Sedis delegatus; hinc animo benignus coruscas, tuaque facies nobis omnibus arridet, atque unicus in Fœderatis Americæ Statibus Cardinalis appares, ut venerabili Occidentis Patriarchæ de confecto proposito gratuleris, totique a SS. Cruce Congregationi apostolicam impertiaris benedictionem. Hodie mirum in modum Oriens Occidenti obvisus est, in novo orbe "crux et pax" osculatæ sunt, ac præsidente Christi caritate, vicit "Sacra Religio."

Sine dubio, quum tot ac tanta ab uno viro perfecta esse, tot insuper filios filiasque dilectum Patrem circumfusus cernit, miratur, miratur adhuc Eminentia Vestra. Quid, si, duobus abhinc mensibus, magis quam quingentos alumnos per spatiosas ædes mirabili ordine fervere vidisset, atque parentum amicorumque ovantes audisset conclamationes? Sed quid ego hæc? Hic, hic, inquam, stat Nostræ Dominae majestas, vix a cineribus renata, multisque iterum ædibus munita; hinc splendida per nubes radiat Deiparæ imago stellis coronata;—hic eminet templum ingens, ingenio adornatum Angelorumque et hominum Reginae dedicatum; hinc Alma Mater oratiletque, casto silentio plurimas per totum orbem pariens filias.

O nos utinam, venerabili Nostræ Dominae conditori constanter dociles, sacris vocationis nostræ regulis adhærendo, Summi Pontificis episcoporumque voci aures præbendo, omni ope atque opera enitmur in educandis pueris honestos viros, Christianos fortes et optimos cives efformare! Utinam Patres Fatresque ac Sorores, quæcumque in Congregatione nostra doceant, scientia ac pietate ormentur, ut, tuto Beatæ Mariæ præsidio innixi, pro Deo, Christo et Patria laborent, patiantur et vincant! Utinam hisce votis annuat Eminentia Vestra, studiis nostris faveat, zelum accendat, Deumque Patrem Omnipotentem exoret ut "Fides Patrum Nostrorum" magis in cordibus nostris vigeat ac discipulorum animis in dies invalescat! Quod rectissime de Superiore nostro Generali, sed magis etiam de te, Eminentissime Præsul, dicendum esse credimus, o utinam idem de unoquoque nostrum dici possit: "Bonum certamen certavi; cursum consummavi: in reliquo reposita est mihi corona justitiæ quam reddet mihi Dominus ille iudex!"

At the close of the address the Cardinal grasped the hand of President Walsh, and thanked him in a low voice for the cordial welcome, and complimented him on the evidences of prosperity everywhere visible about Notre Dame. He was so fatigued by his onerous duties of the past few days, that any public remarks were deferred for another time, and he was taken immediately to his room and afterwards to supper.

The exercises on Wednesday began with the

CONSECRATION OF THE CHURCH.

This ceremony was commenced at six o'clock by the Rt. Rev. Bishop Dwenger of Fort Wayne and the Church of the Sacred Heart at Notre Dame—the edifice which has commanded the unbounded admiration of all who have entered its portals, was solemnly consecrated to God. Bishop Dwenger was assisted by Rev. Fathers French and Coleman, as deacon and subdeacon; Rev. Father Fitte, Assistant Priest; Rev. Fathers Hurth and Bœrres, *Cantores*, and Rev. Father Thillman, Master of Ceremonies. The consecration ceremonies did not end until about 9 o'clock. This was followed by the

BLESSING OF THE MAMMOTH BELL

which hangs in the tower of the church, and is the largest in the United States. The ceremony was performed by the Rt. Rev. Bishop Burke, of Cheyenne, who was assisted by the Rev. M. Mollinger, of Pittsburg, who acted as sponsor for the bell, the Rev. D. J. Spillard, C. S. C., Master of Ceremonies, and a number of other clergymen.

Long before 9 o'clock the crowds began to assemble, a large procession of uniformed Catholic societies marching out from the neighboring city of South Bend, accompanied by three bands. Among the organizations were the Knights of St. Casimir, the St. Hedwige Society, and the Ancient Order of Hibernians. At 9.30 a low Mass was celebrated by the venerable *Fubilaris*, and the grand church was thronged with prelates, priests, religious and the pious laity, eager to gain the great spiritual favor of a Plenary Indulgence, which the Sovereign Pontiff had attached to assistance at this Mass.

Shortly after 10 o'clock a long line of acolytes, priests and prelates escorted his Eminence Cardinal Gibbons from the College building in solemn procession to the church where solemn High Mass was begun. His Eminence Cardinal Gibbons was celebrant; Father Cleary, of Winona, Minn., being assistant priest, Father Foley and Father Broyderick, of Baltimore, deacons of honor, and Father Haggerty, of South Bend, and Father Bœrres, of Notre Dame, deacons of the Mass. The great church was packed to its utmost capacity. The Knights of St. Casimir, clad in the full uniform of the Polish guard, were drawn up before the communion rail with sabres drawn, and all this,

with the glittering tapers, the clouds of incense, the thunder of the great organ, and the solemn nature of the celebration, made the scene an impressive one. The sermon by Archbishop Ireland, which we are pleased to give entire elsewhere, was a rare intellectual treat and a glowing tribute to the venerable Founder of Notre Dame.

Haydn's Imperial Mass was sung by a number of vocalists selected from among the best artists of Chicago, directed by Prof. M. Corby, of Chicago, formerly professor of vocal culture at Notre Dame. The following singers formed the choir on the occasion: Soprani—Mrs. Anthony McGuire, Miss Mary Joly, Miss Josephine Reed, Miss Minnie O'Brien. Alti—Miss Katie Coffey, Miss Anna Walsh, Miss Gussie Walsh, Miss Jennie O'Brien, Miss Gussie Reed. Tenors—Mr. M. F. Corby, Mr. George L. Riopelle, Mr. A. E. Dasso, John Moffit. Bassi—Mr. F. A. Langlois, Mr. S. H. Osborn. Organist: Mr. F. G. Rohner.

The music rendered by this fine body of musicians was the subject of universal encomiums from those who heard them at the morning service at the church. Mr. Rohner, as an organist, has a wide reputation which he fully sustained in his playing on this occasion.

The service at the church did not close until about 12.30 o'clock. Thousands were on the grounds during the forenoon, and a small proportion of those who were there were enabled to secure an entrance to the church. The bright uniforms of the various religious bodies, as well as of the several bands present, were seen everywhere in that great concourse of friends and admirers of Notre Dame and its loved and venerated Founder.

THE BANQUET.

About 1 o'clock dinner was announced, and soon the tables in the two great refectories were surrounded by invited guests and members of the community, while a great many ladies partook of dinner at a place reserved especially for them. The east refectory in which took place the responses to the toasts, was most handsomely decorated and beautified by red, white and blue bunting stretched from pillar to pillar; the windows were ornamented with plants and framed in oak leaves from which wreaths had been made to ornament each window; beautiful flowers adorned each table, and mottoes and inscriptions greeted the vision; small flags of every nation displayed themselves above and around. At the centre in the extreme east end was the table reserved for Father Sorin and the distinguished guests present at this Golden Jubilee occasion. Above the table was a canopy supported on four pillars about which bunting was twined. The canopy had been handsomely ornamented with flowers and ferns while wreaths of oak leaves also added their verdant beauty to the same. Upon the front of the canopy was the inscription, "Golden Jubilee." Upon the table, besides the bouquets, was an exceedingly

beautiful and quite large floral design in different colored flowers and upon which was worked the monogram "E. S.," the first letters of Father Sorin's name. Back of the table were other designs in the shape of banners, pyramids, etc. The centre piece at this table was a pyramid of seven cakes surmounted by a double ladder of five rounds. On one ladder the rounds were worded, "Wooden," "Tin," "Crystal," "Silver," and the top one "Golden." On the rounds of the ladder facing the chair of Father Sorin were "One Year," "Ten Years," "Forty Years," "Forty-five Years" and the top one "Fifty Years." On this table, as at the plate of every guest, was one of the unique, costly, original and very beautiful souvenir bills of fare and programs, which were presented to the various guests as mementos of the occasion.

When the tables had been filled and the blessing asked, those present seated themselves. At the head table was Father Sorin. At his right was his Eminence, Cardinal Gibbons, and at his left was Bishop Dwenger, of the Fort Wayne diocese. The other occupants of this table were Archbishop Elder, of Cincinnati; Archbishop Ireland, of St. Paul; Bishop Ryan, of Buffalo; Bishop Spalding, of Peoria, Ill.; Bishop Gilmour, of Cleveland; Judge Ewing, of Lancaster, Ohio, and Father Granger, of Notre Dame. At the table at the left were Father Walsh, President of Notre Dame University; Bishop Burke, of Wyoming; Bishop Ryan, of Alton, Ill., and others; while at the table at the right of the head table were Very Rev. Provincial Corby with Bishop Jansen, of Bloomington, Ill.; Bishop Watterson, of Columbus, Ohio; Bishop John Keane, of Richmond, Va., and Bishop Phelan, of Pittsburg.

The following fine bill-of-fare was provided and prepared in a manner highly creditable to the *cuisine* of Notre Dame:

MENU.

Potage.
Tomates aux Croutons.
Hors d'Œuvres Variés.
Saumon Braisé à la Tartare.
Poulets à la Marengo.
Pommes de Terre en Purée.
Selle d'Agneau rotie.
Petites Carottes Nouvelles.
Salade.
Fromage Americain.
Crème Glacée à la Vanille.
Gateaux Assortis. Fruits Variés.
Café.

After a protracted consideration of the feast, Father Spillard, of Notre Dame, Master of Ceremonies, arose and proposed the toasts for the occasion, which were as follows:

"OUR HOLY FATHER LEO XIII."

*"Hic, gubernator Fidci, O Perite
Pontifex Romæ, colimus Leonem."*

Responded to by Rt. Rev. Bishop Dwenger, of Fort Wayne.

Bishop Dwenger spoke of the especial appropriateness of the first toast, on the occasion

of such an ecclesiastical celebration, being to the head of the Church who was the representative of Christ on earth and successor to St. Peter. Bishop Dwenger then dwelt upon the love that Pope Leo had for the Church in the United States, and of the great hopes he had of the future of this country of freedom. The celebrated encyclical letter of Pope Leo on "Human Liberty" was highly eulogized by the speaker, who closed his graceful remarks with the hope that God would spare the Holy Father of the Church for many years. The remarks of Bishop Dwenger were received with many manifestations of approval.

"THE HIERARCHY OF THE UNITED STATES."

"Imperantes virtute prudentiæ populos."

Response by Archbishop Elder, of Cincinnati.

Archbishop Elder began by saying that the Hierarchy of the United States had shown, in their most faithful service in the past, our own present duty and our duty to those who come after us. He spoke of the hierarchy in its broadest sense, ranging from the highest to the lowest, from the bishop to the member of the flock under priestly guidance. We could see there about us splendid evidences of what the hierarchy had done right at Notre Dame. The great life work of bishops, priests and brothers who trod the wilderness and bedewed their toilsome paths with the sweat of their brows, all for the Master's glory and the advancement of the Church, had left their work right here as an inheritance. He besought his listeners to follow in their predecessors' footsteps and thus advance the Master's cause by building to grander proportions the Catholic Church. Frequent applause greeted his response.

"THE FOUNDER OF NOTRE DAME."

"Monumentum si quæris, circumspice."

Response by Bishop Gilmour, of Cleveland.

Bishop Gilmour's opening remark was that the fame of the Founder of Notre Dame extended far from this banquet hall; his influence and controlling power was not bounded by this Community. Up along the St. Lawrence River, down the Atlantic coast, away off in Texas, along the Pacific coast, in the far-off Rocky Mountains, was that controlling power exerted in these United States. When we speak of Father Sorin we must look along these lines to grasp the extent of his jurisdiction in our country. Forty-six years ago seems but a small period of time in the history of great movements, but it is a long time when measured out in the life of an individual. Forty-six years ago, with no knowledge of this country, ignorant of the language of the natives, with no resources, but relying upon his own individuality and the assistance of about half a dozen co-laborers to be directed by him, Father Sorin had entered upon this field a young man, and made the upbuilding of Notre Dame and St. Mary's his life work. To-day on this golden jubilee occasion for Father Sorin there were gathered about those tables a cardinal, with archbishops and bish-

ops to a number equal to, if not greater, than those in the United States when Father Sorin began his conquests for the Cross in the Northern Indiana wilderness. When you see this great gathering here, it should be remembered that it is not Notre Dame alone that is represented; for Notre Dame is only a part of the great work done by the honored and revered Founder in whose honor this feast is given. Great men would not often be great in individuality. The greatness of most men is best shown in the manner in which they use the forces of others, and in selecting the possessors of these forces. The ability to select a man for a particular act is one of the marks of a great general, religious or secular. Those who looked on these great works, done in his name and under his supervision and animating spirit, were amazed at the result of his wisdom in the selection and combination of the powers and forces at his disposal. Here, in the comparatively new West, is an already great institution which is still in the infancy of the grand developments yet promised in this active, pushing, intelligent and prosperous section of our great country. Much was yet to be expected from the West and from this magnificent seat of learning that has grown apace with the progress of all about it. In this section, men should be moulded and their latent forces brought out. We have thrown off the shackles of European thought. Here individualism gets an impulse. We are a part of this great country, and force and strength are inherent in us. Father Sorin's aim in his career was, that through the largely extended forces gathered about him, to send forth those who were capable of directing and elevating. Right nobly had he done his work. One single Sister sent from this Community had, alone and unassisted, converted seventy-two soldiers during the late war. Father Sorin had furthermore survived the onslaughts of politicians, and for thirty-four years, while Democrats and Republicans had been in power, had been continued as Postmaster at Notre Dame. In all the past existing necessities for "reform" in the post-office department, Father Sorin had continued unmolested in his place, and, he believed, had held the office of Postmaster longer than any other like official. In behalf of his Eminence, the Cardinal, and archbishops, bishops and reverend friends, he congratulated Father Sorin on his being spared to celebrate this Golden Jubilee occasion. Seldom, indeed, does a working career of fifty years leave a man without blame or blemish before his fellow-men; but if history or testimony may be relied upon, there is no word but of praise for Father Sorin. In the name of a legion of friends in America and Europe, who rejoice over Father Sorin's great influence for good, the Rt. Rev. speaker expressed the fervent wish that Father Sorin be spared for many years to wield that great influence for good. Applause frequently interrupted the eloquent remarks of the Right Rev. speaker.

At the conclusion of these regular toasts, Bishop Dwenger proposed a toast to his Eminence, Cardinal Gibbons, after which the banqueters dispersed.

DEDICATION OF COLLEGE BUILDINGS.

At 4.30 o'clock took place the dedication of the various fine buildings of the University devoted to educational purposes. This was done by Bishop Watterson, of Columbus, with several assisting priests. The dedication consisted in blessing the College and placing it under the particular protection of the Blessed Virgin, after whom it was named. After the dedication, Bishop Spalding addressed the multitude from the front steps in a half hour's talk on his favorite theme, "Christian Education." It was a masterly effort indeed, and attracted the closest attention.

The Rt. Rev. Speaker said that the aim of the various secular and State institutions was to educate all men just enough to enable them to acquire a living, and that there were few institutions of learning in America which gave proper attention to the true education of man—that education which would raise man up from his natural level, expand his intellect, and make him that perfect being which God intended he should be. God is the very essence of beauty, and He desires that man should also strive to be beautiful both in his person and in his intellect. And this should be the aim of all education to make the perfect man; perfect in intellect and as near like God as it is possible for a finite creature to be.

"There is only one state whose whole aim was to educate man and make a perfect being of him. To the little state of Athens which flourished centuries ago we owe, next to the influence of Christianity, that perfection of art and science which exists to-day."

Speaking of the great good already accomplished by Notre Dame, the Bishop continued: "Such is and has always been the aim of this University. It is now a beautiful flower enclosed in its foliage which will ere long blossom forth in all its wondrous loveliness.

"When I behold these splendid grounds; these superb buildings; this magnificent temple which has this day been consecrated to the worship of God, I cannot help saying that Father Sorin has done more towards the true education of the youth of this country than any one man in the western world."

Cardinal Gibbons followed briefly, making no extended remarks on account of being so nearly worn out by his long trip and experience incident thereto. The Cardinal, among other things, expressed himself as proud to be at Notre Dame on this occasion.

CLOSING SERVICES.

Solemn Benediction of the Blessed Sacrament was given in the early evening by the Rt. Rev. Bishop Watterson. Thus closed the grandest anniversary that ever took place at Notre Dame. May the honored and beloved Father Sorin be spared many years beyond this Golden Jubilee

to see Notre Dame moving grandly forward in an uninterrupted career of great prosperity and progress, is the wish of all!

THE PALLIUM GIVEN TO ARCHBISHOP IRELAND.

When supper had been finished and before the guests had left the table, Rt. Rev. Bishop John Keane, of Richmond, Va., arose and handed to his Eminence, the Cardinal, the pallium which had been brought from Rome, to be conferred on Archbishop Ireland, who, up to this time, had known only from telegrams and newspapers that he had been made Archbishop, but had not received the pallium, which made his appointment official. After its reception had been announced by the Cardinal, Archbishop Ireland responded to the calls upon him for a speech, making a very neat address. In the course of his remarks, he promised that his past active career would be even exceeded by the future earnestness he would put in the work to advance the interests of the Catholic Church in this—God's own country.

The Rt. Rev. Bishop Keane was called upon, and responded in a very eloquent and impressive speech. In substance, the learned prelate spoke as follows:

"I am most thankful that Providence has entrusted to me the charge of conveying to my beloved friend, the first Archbishop of St. Paul, the papal insignia of the high office to which our glorious Leo XIII has called him. Never was the pallium laid on worthier shoulders; and I rejoice to have had even the least share in placing it there. With him too I rejoice that this gift from the Chair of Peter should come to him amid the solemnities of this day's celebration. May the incident be another gem in the golden diadem with which dear Father Sorin is this day crowned!

"Mediæval pictures often represent some grand old saint as holding in his hand the model of the church or the school which he erected and gave to God. To-day, Father Sorin stands in the ripe autumn of his full life, with the glow of heaven irradiating the snows which adorn his venerable head, and, by the double consecration which has this day taken place, lays at the feet of Almighty God, through the sweet hands of Mary Immaculate, both the church and the university, which so well symbolize the double aim of his priestly life. Surely no man in our Western World has ever presented so noble an offering to the Most High.

"It is from the labors of men like him that the Hierarchy of our country have received the inspiration of establishing the great central seat of learning, which is to be called, pre-eminently, the Catholic University of America. It is labors like his, institutions like this, that have made such a university possible; and no matter what development it may attain in the future, it will never cease to regard its predecessors with reverence and gratitude. This morning, Father

Walsh, who so worthily presides over the University of Notre Dame, told me it was his desire that his University should be an auxiliary 'a feeder,' to the Catholic University of America. And Father General has in like manner assured me that it shall be his aim to send us our best students, and to turn the minds of the youth under his care towards that central institution of learning. These assurances are to me an unspeakable encouragement, and I am more grateful for them than words can express. It will be indeed an honor for the Catholic University of America to have universities like this for its auxiliaries. But in the not distant future, when the growing needs of our country will demand other seats of learning like that which we are now striving to establish, surely this magnificent institution, here at the gate of our great Northwest, is destined to shine conspicuously among them.

"An additional reason for my gratification at having been providentially chosen to convey the pallium to Archbishop Ireland is the fact that he has been throughout the strong right arm of the movement for the establishment of the Catholic University of America. If it has weathered its first great difficulties, and already reached a stage at which, as the Archbishop of Boston recently declared, it is now an assured success, the credit is above all due to the indomitable energy and push and resolution of Archbishop Ireland.

"Other difficulties, doubtless, greater than we yet have known, must still be expected. But amid them all, we will take courage from the example of Father Sorin, whose determined energy, animated by faith and love, has won such success from difficulties that often seemed insurmountable. From my heart I offer up the prayer that when my turn comes to hand in the account of my stewardship, my life may in some degree approach his in spotlessness and in usefulness."

Bishop Keane's remarks were greeted with prolonged applause. Then there were loud calls for Rev. President Walsh, who arose and made a very effective speech, in the course of which he said:

"After the touching and eloquent discourses which we have all heard with so much pleasure, the line of action which I ought to follow is clearly indicated: I ought to observe the strictest silence. However, it would be ungracious and ungrateful not to take advantage of the opportunity given me to thank his Eminence and the archbishops and bishops present for the great honor which they have done us in visiting us on this great occasion. Their coming from such distances and at such personal inconvenience, is looked upon, not only as a tribute of respect to the venerable Superior-General—for which all at Notre Dame, as his loyal subjects and dutiful children cannot be sufficiently grateful; it is taken also as a mark of appreciation of the work attempted in the institution; as a proof of confidence of which Notre Dame will, year after year, endeavor to show herself more

and more worthy. While we regret to be obliged to acknowledge that the eulogies which the Right Reverend prelates have had the kindness to pronounce are not deserved in every respect, they are none the less deeply and sincerely appreciated, and they will be useful to us as incentives and encouragements to persevere till the end in the great work begun. They show us clearly what is expected of Notre Dame; they show what she ought to be and what, with God's help, we will labor more earnestly than ever in future to make her.

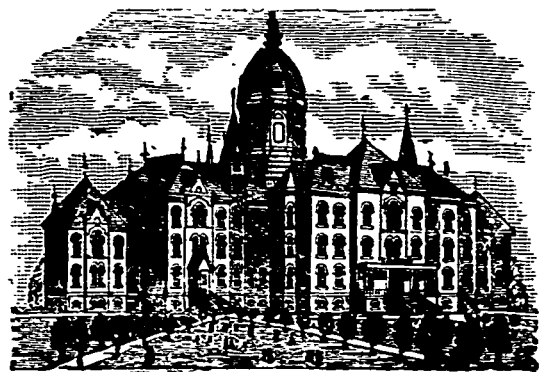
"Archbishop Ireland has been kind enough to pay undeserved praise to the little service which has been rendered here to the great cause with which his name is identified. In this work, as in every other great moral work tending to prepare young Americans for the duties and responsibilities awaiting them in after-life, it will be our glory to labor to the full measure of our abilities. In the field to which he, like another Henry of Navarre, invites us to follow him, it will be our effort and our pride to be at his side. We will follow his white plume with never-failing confidence, because we know that it will always be found in the road leading to honor through the accomplishment of duty."

THE EVENING.

In the evening, after the fine display of fire works on the grounds in front of the University, and also the rendition of several choice musical numbers by St. Hedwige's Band, of South Bend, and St. Joseph's Band, of Mishawaka, as many of the guests as the very large parlor would contain crowded into that room, while many more gathered in halls and at the windows and listened to an impromptu concert by talented musicians, Father Kirsch making all the preliminary preparations for this feast of music and song. The following programme was rapturously received, and the numbers upon it were favored with several hearty *encores*:

Mr. S. H. Osborn—Solo.....	"The Bugler"
Miss K. Coffey—Solo.....	"Beautiful Haven"
Geo. L. Riopelle.....	"Then You'll Remember Me"
Misses Walsh and O'Brien—Quartet....	"Swanee River"
Mr. A. E. Dasso—Solo.....	"Non e ver"
Mrs. McGuire, Miss Coffey—Duet....	"See the Pale Moon"
Mr. Lescomb—Solo.....	
.....	"My Soul to God, My Heart to Thee"
Mr. M. Corby—Solo.....	"The Sailor's Sigh"
Ladies Quartet.....	"Tara's Hall"
Mrs. McGuire—Solo.....	"Charity"
Mr. Rohner—Solo.....	"Boatswain"

This splendid concert was a fitting and most pleasing finale of Very Rev. Father Sorin's Golden Jubilee.

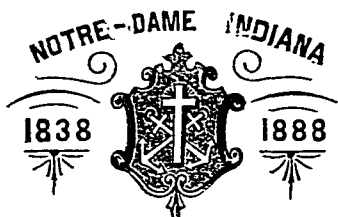


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Notre Dame, August 25, 1888.



A Memento of the Golden Jubilee

OF THE

VERY REV. EDWARD SORIN



Superior General
Congregation of the Holy Cross

NOTRE DAME, INDIANA, JUNE 9, 1888

BORN, FEBRUARY 6, 1814

FIRST MASS, JUNE 9, 1838

FOUNDING OF NOTRE DAME, NOV. 20, 1842

ELECTED PROVINCIAL, AUGUST 15, 1865

DEDICATION OF NOTRE DAME, MAY 31, 1866

ELECTED SUPERIOR GENERAL, JULY 22, 1868

DOMINUS CONSERVET EUM ET VIVIFICET EUM.

—August 15, 1888, will be ever memorable in the annals of Notre Dame. It is now a date which, when the history of our *Alma Mater* is written, will be the central sun in the planetary system of epochs—the focus in which all the brilliant rays, emitted by the various periods of her career, will be gathered together and made powerful before the world. The solemn celebration of the Sacerdotal Golden Jubilee of the venerable Founder of Notre Dame took place on that day, and formed a festal day such as was never witnessed here before, and in all human probability will never be seen here again. The Cardinal Prince of the Church, Primate of our country, attended by Archbishops and Bishops, was present to do honor to the great solemnization. These distinguished prelates have the thanks of all at Notre Dame for the marks of honor and esteem they have shown towards our venerable Father Founder.

The extended reports elsewhere given preclude all reference here to the great event. The SCHOLASTIC, on the commemoration of the anniversary last May, had occasion to record its wishes and those of the students. It is with pleasure that we now repeat those expressions, and from our hearts we congratulate Very Rev. Father General, not only upon the attainment of this memorable and

privileged year of the sacred priesthood, but also upon the proud position which he holds in the esteem of the prelates of the Church by reason of the wonders he has wrought, and still continues to effect, in behalf of Religion and Science. May he live long to witness the grand results of his work!

—Owing to the fact that the friends of Notre Dame and its venerable Founder are without number, it would have been an impossible task to send to all formal invitations to the celebration of the Golden Jubilee. It was for that reason that the Very Rev. Provincial Corby, availed himself of the courtesy of the Associated Press to extend, through the columns of the great dailies of the United States, a hearty invitation to all friends.

Note.

Never in my life did I feel so completely at a loss to know how to thank properly the numerous and beloved friends whose delightful presence and beautiful offerings, or kind expressions of regard by letters or telegrams, have most joyfully surprised me during the past week. May God reward them for their generous and spontaneous feelings! He alone can repay them as they deserve; and as long as I live I will continue to pray for them, to the best of my ability. Indeed I have no words to express the feelings of my heart, not only to the illustrious dignitaries of the Church, who honored us with their gratifying presence on the 15th inst., and to all the Rev. clergy and friends who surrounded them, but also to the kind editors, whose unexpected eulogies literally cover me with confusion. Fortunately, I find relief in the well-known fact that my Sacerdotal Golden Jubilee, on the Feast of the Assumption, was only the occasion not the cause of the great manifestations we all so much admired, directed as they were exclusively to the honor and glory of the Blessed Mother of God, reigning here supreme with universal love on the little domain now and forever consecrated to her glorious name.

E. SORIN, C. S. C.

Letters and Telegrams of Congratulation to Very Rev. Father General.

Thousands of letters and telegrams from learned Jesuits, Dominicans, Franciscans, Benedictines and Superiors of other religious communities, distinguished clergymen and laymen in all parts of the world were received during the Jubilee celebration. They are so numerous that it is impossible for us to publish even the names of the senders, but their expressions of cordial greeting will be preserved in the archives of the Historical Department of the University to illustrate the love and esteem in which our venerable Founder is held. We select for publication a few which have come from the

prelates of our country, beginning with the telegram from the Holy Father:

"ROME, ITALY, Aug. 15, 1888.

"EMO. CARD. GIBBONS, NOTRE DAME, IND.:

"Summus Pontifex eminentiæ tuæ ceterisque istuc congregatis ad honorem P. Sorin reddendum Apostolicam Benedictionem peramanter impertit.

"✠ CARD. RAMPOLLA."

"NEW YORK, August 10, 1888.

"VERY REV. W. CORBY, C. S. C.:

"In reply to your kind note, recently received, I beg you to tender to the Very Rev. Father General my most sincere felicitations on his attaining his Golden Jubilee in the priesthood. These congratulations are all the more heartfelt, because his years of duty have been emphatically '*anni pleni*,' as the noble Church of Our Blessed Lady, the groups of educational buildings at the University, and many other monuments of his zeal abundantly testify.

"I regret that my occupations do not permit me to abandon my post at present, as both of my Vicars General are now absent, and will not return until August 20, when I myself, with a large number of the clergy go into retreat.

"With thanks, then, and regrets combined, and many good wishes, above all, I am, Very Rev. dear Father,

"Faithfully yours in *Xto.*,

"✠ M. A. CORRIGAN,

"*Archbishop of New York.*"

"MILWAUKEE, August 4, 1888.

"VERY REV. PROVINCIAL:

"I delayed my answer to your kind invitation for the great celebration at Notre Dame on the 15th of August next, in order to be certain whether I could participate in this great Catholic event or not. But I am sorry to say that I see now that it is impossible, at least morally impossible for me to go. My physical strength is failing very fast. Travelling tires me very much. I was lately obliged to visit La Crosse. I got quite exhausted and could for two days do nothing. This might happen to me by going to Notre Dame. Therefore you will excuse me. Thanking you for your kind attention; I request you to express my sincere felicitations to the Very Rev. Father General for his Golden Jubilee, and the grand success of his great work.

"With high regard, Very Rev. Sir,

"Yours truly,

"✠ MICHAEL HEISS,

"*Archbishop of Milwaukee.*"

"BOSTON, August 9, 1888.

"VERY REV. AND DEAR SIR:

"His Grace, the Most Rev. Archbishop, bids me return his thanks for your kind invitation to join in the celebration of Father Sorin's Golden Jubilee.

"He regrets very much that it will be impossible for him to be present, and desires me to convey through you his congratulations and good wishes to the venerable Superior-General.

"Yours in *Domino*,

"R. NEAGLE, *Chancellor.*"

"NEW YORK, August 10, 1888.

"VERY REV. AND DEAR FATHER:

"Having come East, partly on business and for a short rest, it will not be, I regret very much, possible for me to be present at the Jubilee of the Very Rev. Father Sorin on the 15th.

"May I request you to present my respects and congratulations to your venerable Father. I wish him many years of life and usefulness.

"I remain, Very Rev. and dear Father,

"Yours faithfully,

"✠ P. A. FEEHAN,

"*Archbishop of Chicago.*"

"OTTAWA, August 7, 1888.

"DEAR REV. SIR:

"I regret more than I can say my inability to be present at the celebration of the 'Golden Jubilee' of the Very Rev. E. Sorin, the venerable Superior-General of the illustrious Congregation of the Holy Cross. Until to-day I had some hopes of being able to attend; but I have now to make this, to me, real sacrifice of being absent. On the day of the celebration I will pray that Almighty God may give yet many years of useful life to the venerated and talented veteran priest, whose talents and energies have made him achieve so much good and such great works. May he long again keep in good health and see the realization of all his desires for his admirable Congregation.

"I have the honor to be yours sincerely,

"✠ J. THOMAS,

"*Archbishop of Ottawa.*"

"SANTA FE, N. M., August 10, 1888.

"VERY REV. DEAR SIR:

"I beg leave to acknowledge receipt of your kind invitation for the celebration of the Golden Jubilee of the Very Rev. E. Sorin, Superior-General, C. S. C. For this attention, I am sincerely obliged to you though, owing to engagements already taken, I will not be able to avail myself of it. Still you may rest assured that on the day selected for the ceremony I will be in mind with the many friends of the venerable founder of the University of Notre Dame to pray for the prolongation of his useful days.

Yours sincerely in J. C.,

"✠ F. B. SALPOINTE,

"*Archbishop of Santa Fe.*"

"ROCHESTER, N. Y., August 9, 1888.

"VERY REV. DEAR FATHER:

"I am in receipt of your invitation to the celebration in honor of the Golden Jubilee of Very Rev. Father Sorin. It will not be in my power to be present; but, all the same, I join in spirit in rendering homage to the merits and virtues of the great priest thus honored, and to the magnitude and excellence of his great work at Notre Dame.

"He has done his full share in the sacred cause of Christian education, and God will have it in store for him when the reckoning day comes around. Wishing you and your Community abundant success in honoring the illustrious Patriarch of your House,

"I am, very sincerely, yours in *Xto.*,

"✠ B. MCQUAID,

"*Bishop of Rochester.*"

"NATCHEZ, MISS., August 11, 1888.

"VERY REV. AND DEAR FATHER:

"I send you my sincere and heartfelt congratulations on the occasion of your Golden Jubilee. A life as yours, so full of good and great deeds, deserves to be commemorated on this occasion, and the consecration of the church with the dedication of the new University is a fitting crown of honor here below and of eternal glory hereafter. May the Lord spare you yet many years!

"Yours devotedly in *Xto.*,

"✠ F. JANSSENS,

"*Bishop of Natchez.*"

"COVINGTON, KY., July 3, 1888.

"REV. DEAR SIR:

"Your kind invitation to the Bishop of Covington to attend the 'Golden Jubilee' of the venerable Father Sorin was duly received. The Rt. Rev. Bishop sends his best congratulations to Father Sorin, and is sorry to state that it will be impossible for him to be present at the great event, as he will most probably be at the time on his way to Europe. But if I can possibly, I will make it a duty myself to represent my Bishop at Notre Dame.

"Yours very respectfully,

"L. M. LAMBERT."

"ERIE, August 10, 1888.

"DEAR FATHER CORBY:

"It would give me great pleasure to be at Notre Dame on the 15th; but I have buried this week two of our priests, and must remain here for some weeks to make arrangements for filling the vacancies thus created. To the venerable Very Rev. E. Sorin Superior-General, C. S. C., I tender my cordial felicitations, and hope God will spare him many more years.

"Yours sincerely,

"✠ T. MULLEN,
"Bishop of Erie."

"LOUISVILLE, KY., June 27, 1888.

"REV. AND DEAR SIR:

"Your kind letter of invitation to the celebration of the Golden Jubilee of the Very Rev. Father Sorin is received. As I am not very well at present, I cannot give you a definite answer; but should my health permit me, I will be present with the greatest of pleasure.

"Yours faithfully,

"✠ W. G. MCCLOSKEY,
"Bishop of Louisville."

"BURLINGTON, VT., August 11, 1888.

"VERY REV. E. SORIN, NOTRE DAME, IND.

"VERY REV. FATHER:—Rest assured that I should most gladly hasten to take part in the celebration of your Golden Jubilee were it in my power to do so. With all my heart I unite with your numerous friends and spiritual children in thanking God for all that He has done for you, and in praying to Him that He may long preserve you for the good of His Church, and especially for the good of our dear America.

"I have the honor to be your devoted

"✠ L. DE GOESBRIAND,
"Bishop of Burlington."

"OGDENSBURG, August 9, 1888.

"VERY REV. DEAR FATHER:

"I thank you for your kind invitation to assist at the festivities attending the Golden Jubilee of your most venerable and esteemed Superior-General, Father Sorin, to whom I wish long life and all best gifts in Christ.

"I regret it will not be possible to be present with you, your Community, and his myriads of friends on the occasion. The journey is too long, as I am situated.

"Yours sincerely in Christ,

"✠ E. P. WADHAMS,
"Bishop of Ogdensburg."

"OMAHA, NEB., August 11, 1888.

"VERY REV. DEAR SIR:

"I regret very much that important previous engagements will make it impossible for me to be with you on the 15th inst. With sincerest congratulations to the venerable ecclesiastic who has done so much for religion in the United States, and whom all Catholics would be delighted to honor on the occasion of his Golden Jubilee,

"I am, very truly yours,

"✠ JAMES O'CONNOR,
"Bishop of Omaha."

"PORTLAND, ME., August 8, 1888.

"REV. DEAR FATHER PROVINCIAL:

"I thank you cordially for the invitation to Notre Dame on the occasion of the Golden Jubilee of your venerable Superior-General. I should be much pleased to share in such a festival, as well as to visit your great Institution, but I am kept perforce at home.

"I beg you to present my best wishes and hearty congratulations to Father Sorin, and for yourself to accept the thanks of

"Yours in Xt.,

"✠ JAMES AUG. HEALY,
"Bishop of Portland."

"LA CROSSE, WIS., August 12, 1888.

"VERY REV. DEAR SIR:

"I can hardly make it possible now to be present, and I am really sorry to have to miss this chance. But I beg leave to tender my most hearty felicitations to the most highly esteemed and revered Very Rev. E. Sorin, Superior-General, C. S. C., on his Golden Jubilee, praying that God and His Holy Mother may, as in the past so in the future, bless him and his work with heavenly blessings, and grant him the fulness of his days on earth and the never-fading crown of glory hereafter. I shall make a special memento at Mass for the good and venerable 'Patriarch' on the 15th and during the whole octave, according to his own intention.

"With highest regards, yours truly,

"✠ KILIAN C. FLASCH,
"Bishop of La Crosse."

"WILMINGTON, August 16, 1888.

"VERY REV. AND DEAR FATHER:

"Many thanks for your invitation to the Jubilee of the Very Rev. Father Sorin. The invitation, on account of my being on duty in a remote quarter of the diocese, and so much *in transitu* all the time that letters could not be forwarded to me, did not come into my hands till an hour or two ago. It is needless to say, therefore, that I cannot have the pleasure of assisting at the solemnities. But all the same I hope that it will be all you wish.

"Very faithfully yours in Christ,

"✠ A. CURTIS,
"Bishop of Wilmington."

"CONCORDIA, KANS., August 11, 1888.

"VERY REV. DEAR SIR:

"It will not be possible for me to be present, but I hope the occasion may be one of many blessings for Father Sorin and the Order which he has so long and so successfully governed.

"Your faithful servant in Xt.,

"✠ RICHARD SCANNELL,
"Bishop of Concordia."

"MOBILE, ALA., August 13, 1888.

"VERY REV. DEAR FATHER:

"I regret that my duties will not permit me to be at Notre Dame on the occasion of the Golden Jubilee of your Very Rev. Father General. I beg you to offer him my sincere congratulations, and to express to him my earnest wish that God may give him many years of life and health to continue the good works to which he has devoted his life.

With sincere regard I remain, dear Father Provincial,

"Yours in Christ,

"✠ JEREMIAH O'SULLIVAN,
"Bishop of Mobile."

"DETROIT, MICH., August 13, 1888.

"VERY REV. AND DEAR FATHER CORBY:

"It would certainly afford me the greatest pleasure to offer in person my congratulations to the venerable Founder of Notre Dame; but arrangements which I had previously made to celebrate the 25th anniversary of my first Mass (on the 15th) in my old home in Michigan, will necessarily deprive me of that pleasure. Please, therefore, to extend for me to the Very Rev. Superior-General my sincere felicitations upon this joyous occasion, and my earnest wish that God may spare him yet for many years to reap, even in this life, some of the fruits of his long and indefatigable labors, and grant him finally the golden crown reserved for the faithful servant.

"With kindest regards,

"Yours sincerely in Xt.,

"✠ JOS. RADEMACHER,
"Bishop of Nashville."

"INDIANAPOLIS, IND., August 5, 1888.

"DEAR VERY REV. FATHER PROVINCIAL:

"On my arrival yesterday I found your much appreciated invitation to the jubilee festivities of Very Rev. Father General. I thank you very much for the honor, but the 15th is a day for which arrangements are made; while my Vicar-General, Mgr. Bessonies, is absent in France. This makes it impossible for me to be present.

"Begging you to kindly present my best congratulations to Very Rev. Father Sorin, I am very respectfully,

"Your faithful servant in Christ,

"✠ FRANCIS SILAS CHATARD,
"Bishop of Vincennes."

"LONDON, CANADA, August 10, 1888.

"VERY REV. DEAR SIR:

"I regret exceedingly that duty which cannot be deferred will deprive me of the great pleasure of assisting at the celebration of the Golden Jubilee of the venerable Very Rev. E. Sorin, your Superior-General. Thanking you for your very kind invitation, and wishing your celebration every success, I am, Very Rev. Dear Sir,

"Yours very gratefully,

"✠ JOHN WALSH,
"Bishop of London."

"BOISE CITY, August 15, 1888.

"VERY REV. AND DEAR FATHER:

"Your cordial invitation to the celebration of the Golden Jubilee of Very Rev. E. Sorin was duly received. On my return from Victoria yesterday I found it on my desk. Although unable to attend in body, you may rest assured, I was present in spirit. I have the pleasure of being personally acquainted with the Very Rev. Father General, and it would certainly have been a great pleasure for me to see him on that great day. *Ad multos annos!*

"Believe me, Rev. Father,

"Yours very sincerely in Xto.

"✠ A. J. GLORIEUX,
"Bishop of Idaho."

"ASHLANA, WIS., August 14, 1888.

"VERY REV. FATHER CORBY:

"Please offer my hearty congratulations to the venerable Father Sorin on the occasion of his Golden Jubilee. I regret I cannot offer them in person.

"✠ J. HENNESSY,
"Bishop of Dubuque."

"OGDEN, UTAH, August 15, 1888.

"VERY REV. E. SORIN:

"Accept my warmest congratulations.

"✠ L. SCANLAN,
"Bishop of Utah."

"DENVER, COL., August 14, 1888.

"REV. FATHER CORBY:

"Sincere regret at impossibility to attend Golden Jubilee of Very Rev. Father Superior. Unite my congratulations to those of his thousands of friends.

"✠ JOS. P. MACHEBŒUF,
"Bishop of Denver."

Personal.

—Rt. Rev. Bishop Keane, Rector of the new American Catholic University, is Notre Dame's most welcome guest during these days. The eminent prelate, whose genial, kindly heart and gifted mind have wrought so much for good, is, we are pleased to say, enjoying his visit.

—Rev. Father Dion, Superior of the College of St. Laurent, and Fathers Beaudet, Renaud, Frère

Godfroi, and M. l'Abbé Le Blanc were the welcome representatives of the Province of Canada in attendance upon the solemn celebration of the Golden Jubilee of Very Rev. Father General.

—Mr. Patrick Curran, for a number of years a resident at Notre Dame, departed this life on the 3d inst. He had been engaged as agent in the interests of the University, in which capacity he served most efficiently, and made numerous friends both at home and abroad. His death, after a lingering illness, was that of the good Christian. May he rest in peace!

—Rt. Rev. Joseph Rademacher, D. D., Bishop of Nashville, paid a pleasant visit to Notre Dame on Tuesday last. The distinguished prelate, regretting his enforced absence from the jubilee solemnities, had come to present in person his congratulations to Very Rev. Father General Sorin. The visit of the good Bishop was greatly enjoyed, and we hope it will be soon repeated.

—It is with the deepest sorrow that we announce the death of our beloved Professor J. A. LYONS, who passed away from our midst on the night of the 22d inst. Sad and heavy are the hearts of all at Notre Dame; but his death was peaceful and happy, as his life had been kind and beneficent. We cannot now attempt to pay that tribute which his memory deserves; but we shall, in a few days, issue a special number of the SCHOLASTIC in memory of him to whom Notre Dame in general, and our College paper in particular, owe much more than can be expressed in words. May he rest in peace!

—Rev. T. Maher, C. S. C., for many years the genial and accomplished secretary of the University, left Notre Dame on Monday last to enter upon official duties in connection with St. Edward's College, Austin, Texas. Father Maher's long and efficient career at Notre Dame has made him hosts of friends and well-wishers among the thousands of students who, during a period ranging over more than twenty-five years have lived and worked beneath the roof of *Alma Mater*. Whilst we regret his departure from our midst, we must congratulate the Faculty of St. Edward's upon his accession to their ranks.

Local Items.

—Jubilee.

—The SCHOLASTIC is proud to begin its new volume with a Jubilee number.

—We are pleased to state that new applications are received daily by the Rev. President. The prospects are that the attendance will far surpass that of former years.

—We regret that, owing to our limited space and type, we are obliged to defer the publication of a beautiful poem received in honor of the Golden Jubilee.

—A complete set of the first Catholic paper published in the United States—*The Catholic Miscellany*—is among the gifts presented on.

the occasion of the Jubilee. No more acceptable gift could have been presented by the good Ursulines of South Carolina.

—Father Sorin deserved every word of eulogium uttered on the occasion of his Jubilee, and every prayer uttered by his countless friends throughout the world. And yet, saintly priest that he is, he would prefer one cheer from his "princes" to all the splendor and all the praise that so deservedly came to him on last Wednesday. — *Colorado Catholic*.

—It is greatly to be regretted that so many of the old students who visit the University to attend any great celebration fail to register their names with their class year. We cannot, of course, be expected to publish the names of all the visitors on an occasion such as the celebration of Father General's Golden Jubilee, but we shall always be pleased to make room for a record of the "old boys."

—It was our intention to issue two numbers of the SCHOLASTIC in connection with the Jubilee celebration of the 15th inst., as befitting the commemoration of a solemnity, the grandeur and magnificence of which have never before been witnessed at Notre Dame, and in all probability will never be seen here again. The first of these numbers was to appear on Saturday last, but, too late to be of any utility, the discovery was made that *paper was wanting* for even one number. It must be confessed that the fact is not very complimentary to our foresight. Still, "the best laid plans of man," etc.

—A great deal of attention was attracted by the display of work done by the Boys of the Catholic Protectory of New York. All our visitors were surprised at the excellence of the workmanship, whether exhibited in the shoes, suits of clothes, hosiery, specimens of printing, electrotyping or furniture made by the boys. All wonder that lads from ten to sixteen could accomplish such work. If our visitors could see the good and energetic director of the Catholic Protectory, Brother Leontine, with his corps of able Christian Brothers, all surprise would vanish. Energy and perseverance can accomplish wonders.

—One of the features of the jubilee exercises was the presentation to Very Rev. Father General of the beautiful stained-glass windows in St. Edward's Hall. These are five in number, and are the gift of the Minims of '88. Four are placed in the chapel and represent, respectively, St. John the Evangelist, St. Andrew the Apostle, St. Louis King of France and St. Edward, King of England. The fifth window, which is placed at the head of the main stairway of the building, is a life-size, full-length portrait of the venerable Founder himself, with three miniature representations of his arrival at Notre Dame, the first college building, and the Notre Dame of '88.

—Among the most beautiful of all the jubilee addresses to Father Sorin, none pleased him more than the exquisitely illuminated one sent him by Dr. John Gilmary Shea, the greatest of

American historians. The address is engrossed on parchment, delicately painted after the style of ancient missals, and bound in old gold plush with burnished gold corner pieces, and shield in centre of cover bearing the following, engraved in chaste design: "To Very Rev. E. Sorin, C.S.C., with the respects of John Gilmary Shea." The illuminations and engrossing were done by Dr. Shea's accomplished daughters, and the binding by Tiffany & Co., of New York.

—A splendid offering, among countless beautiful and costly gifts, was that of the eminent Italian artist, L. Gregori, in the grand allegorical painting but just completed by him and representing the "Exaltation of the Cross." It is one of the very largest paintings in America, and is in the great chapel of Our Lady of the Sacred Heart. The picture represents the seeming opening of the ceiling of the church into the heavenly court, and there are represented several angels bearing heavenward the cross. Cardinal Gibbons was particularly pleased with this splendid work of art, and all who have seen it are profuse in their praises of the grand painting to which feeble words of description simply do an injustice. The painting is valued at \$15,000. — *South Bend Times*.

—Rt. Rev. Monsignor Seton has presented the prayer-book used by his grandmother, the illustrious Mother Seton, foundress of the Sisters of Charity in the United States. The prayer-book was presented to Mother Seton by Right Rev. Bishop Cheverus, afterwards Cardinal Archbishop of Bordeaux. On the fly-leaf the Bishop wrote: "Dear Sister, remember in your prayers your affectionate friend, ✠ John, Bishop of Boston." The book is enriched with many prayers in the handwriting of Mother Seton. It was printed in 1812. Monsignor Seton also sent the *Missale Romanum* used by his Eminence, the late Cardinal Barnabo, when he blessed the American College at Rome; and a prayer-book printed in Boston, 1803, owned by Cecilia Seton, Mother Seton's sister-in-law and first convert.

—Among the Jubilee gifts are gold embroidered chasubles, dalmatics, tunics, stoles, benediction veils and burses; albs and surplices of Irish, Belgian and Spanish point lace; diamond studded chalices; richly enamelled gold ciboria and ostensoriums; magnificent stained-glass windows; caskets containing sums of money, ranging from fifty to three thousand dollars; elegantly bound books embellished with costly steel engravings; reliquaries; exquisitely illuminated addresses, engrossed on vellum or painted on silk or satin; oil paintings and rare engravings handsomely framed in gold and bronze; richly upholstered chairs and *prie-dieux*; beautiful needlework of all kinds; spiritual bouquets representing prayers offered by friends throughout the world; articles of wearing apparel; floral tributes without number, and other articles which would require columns to mention in detail.

[From the "Ave Maria."]

An August Afternoon at Notre Dame.

BY OCTAVIA HENSEL.

An avenue of maple-trees beside us, a heaven as blue as Italia's skies above; before us, gleaming aloft in the sunlit air, the golden statue of Our Blessed Lady; smooth, velvet green grass; parterre of scarlet geraniums blazing amid their broad disks of scented leaves; urns of gray and white, in which pendant vines wave in the breeze from prairie and woodland glade,—vines which twine themselves into tangles beneath rose-hued aigrette of double-leaved geraniums, pink as the glow on Bernese-Alpine snows—and we stand before the broad portals of the University of Notre Dame.

The doors open. To our right Isabella of Spain—Isabella the Catholic—in regal robes befitting a queen, starts to life on the frescoed wall; and to the left Columbus, in the splendid court dress of the 14th century, stands facing his royal patron and friend. All along the vast corridor, upon which we enter, mural entablatures proclaim the glorious story of America's discoverer, from that August day when he knelt at the feet of the convent prior to receive the parting benediction, to the last sad moment at Valladolid, when priest and friar kneel beside the death-bed of Christopher Columbus.

Much has been written of these admirable mural paintings,* but they possess a charm and pathos which words can but faintly describe. They are the story of a life—the gradual change from manhood to old age; the hopeful gleam of faith in the face of the great navigator as he stands on the deck of the *Pinta*—the "faith of an idea" with which he sailed to discover a world; the patient, firm resolve in the mutiny; the holy gleam of triumph when fringe of green foliage along the horizon proclaims the existence of the land they sought; the adoring, upward glance, as the rude wooden cross is raised upon the shore; the manly pride when leading his Indian chieftains to the steps of the Spanish throne, with fruit and flower trophies of the new Western World; the proud patience in the prison of Bobadilla's treachery; and the last sublime scene—the simple palet, the font of holy water, the spray of myrtle-palm above,—simplest emblem of the Southern Western World, from whence he had brought the wealth of a continent to the monarchs of Spain.

* By Signor Gregori.

But let us enter the great drawing-room to the left, where from the walls the grand, intellectual faces of the venerable Founder and the patrons of Notre Dame smile down upon us. Here, in splendid papal vestment of white and scarlet, the Holy Father Pio Nono, of saintly face, stands in the garden of the Vatican; beside him a vine of purple passion-flower falls over the marble wall, and the fairy-like tracery of an olive-tree rises into the blue of an Italian sky. Opposite is the grand figure of the Superior-General of the Congregation of the Holy Cross, the Very Rev. E. Sorin, standing in stately pose, the University he founded shadowy on the horizon in the background. Gems of art surround us on every side. Near the portrait of the Holy Father is an old picture, a *Crucifixion* by Van Dyke—the Magdalen clasping the foot of the cross; near by, a rare engraving of Raphael's *Transfiguration*; in a distant corner one of Hamilton's loveliest etchings:* a field of daisies wherein the Past, the Present, and the Future are foreshadowed by three figures—womanhood, girlhood, and childhood; while from a distant church tower we seem to hear the tones of the Vesper bell floating over the flowers at sunset.

Ascending to the second story, the corridors are filled with portraits of American prelates—men of saintly lives, who have told to our Western World the glad tidings of the birth of a Redeemer—one Lord, one Faith, one Baptism. Here from every State, every Territory, they are gathered, to remind the faithful Catholic how goodly is the heritage his life work will leave.

Again we ascend. On the landing before the third floor a saintly face after Fra Angelico greets us, also the familiar faces of Dr. Brownson, Cardinal Newman, and Pope Leo XIII. We pass along the third-story corridor; faces of well-known priests and Catholic writers look down from the walls, but we hurry onward to the library and Memorial Hall of America's prelates.

Words are all too poor to portray the treasures gathered here. From the earlier Spanish Missions to the present time, gold and silver crosier and jewelled mitre, embroidered alb and chasuble, pectoral cross and ring, tell the story of the Faith once delivered to the saints. Dim visions of half-forgotten missions are mirrored above the mementos lying here; hands folded in death have clasped these crosiers and ostensoriums; these mitres have rested on saintly heads now lying in peaceful graves; feet which

* An exquisite remark proof recalling the *Angelus* of Millet.

have walked the thorny pathway of self-denial, and renunciation of worldly fame, have worn these cross-embroidered sandals in the splendor of the Pontifical Mass; eyes now filled with heavenly light have rested upon the pages of missal and breviary now spread open to our view; on every side we gaze upon treasures recalling to us of the Church Militant, the Church Triumphant. The great room is a shrine to which every faithful Catholic should strive to make a pilgrimage,—a shrine of religion, Catholic art, and the Catholic history of America, from the day the simple cross was raised by Columbus on the Atlantic coast, to the hour the golden statue of our Blessed Lady "crowned with stars" was raised above the glittering dome of the University of Notre Dame.

But what shall we say of St. Edward's Hall,—a separate preparatory department of the University,—the humbler home of the Church's little ones; the tender, happy childhood home of the "Minims"—those brave little lads, whose parents have sent them here to learn the lessons of holy faith and religion, which shall make them noble, God-fearing men and Christian gentlemen; the bright, cheerful study-hall, with its birds and flowers, its lovely pictures of saintly youth, its statues of the Christ Child, His Blessed Mother and theirs, His Sacred Heart full of love, and His strong protecting arms held out to them, seeming to call them to His care forever?

Once in imperial Vienna, in a convent church of the Ursulines, we saw a lovely picture of young girlhood clinging to the robe of a gentle Sister, who, kneeling before the throne of our Blessed Lord, presented to the Virgin Mother the work of her life—the young girls she had educated. God grant that our eyes may one day see in the heavenly kingdom the kindly Sister whose life work in this home of Notre Dame's little ones shall be fulfilled in presenting them before the mercy-seat of Christ once crucified!

We cannot leave this abode of purity and peace without a glance at the exquisite picture which graces their society room. This work shows us the foundation of Notre Dame. It is the dawn of a bitter cold November day; snow covers the ground, and the gray light of early morning fills the woodlands, and tinges with pale yellow the frozen lake and the branches of dried scarlet oak-trees. In the foreground, Father Sorin stands surrounded by the Indians whom he has just baptized. Covered with their blankets and brodered deer-skins, they are giving him their best-loved treasures—only copper rings or

bits of glass beads, but, seen in the light of faith, no gem of Ophir could be more "offering divine." In the distance is their humble mission chapel, its cross clearly defined against the gray sky. A group of religious, enveloped in their long black cloaks, stand gazing upon the pathetic scene. As we looked from this picture to the lovely woodlands and orchards stretching away to the sparkling lake,—from the pictured face of the young missionary in the prime of early manhood to the tall form of the noble founder, the Superior-General, slowly walking among the flower-beds of the lovely lawn, St. Edward's Park, we could but rejoice that he at least has lived to see the blessing of God upon his life work here.

"*Ave Maria*," the words of angel greeting, traced in moss, lichen, and fern upon the velvet sward—ah! there is the key-note of heavenly blessing. The intercession of Our Lady, "full of grace," has blessed his life work, and She, crowned with stars, the moon beneath Her feet, forever watches over Her children gathered in this peaceful home.

We enter the church. Evening shadows of an August day fall on the sacred paintings of Apostle, saint, and holy confessor. The pictured life of the Blessed Virgin covers the walls of the transepts, but the golden chapel behind the high altar gleams with the glory of the Exaltation of the Holy Cross on the high arch of the superbly frescoed ceiling. One picture alone, to the right of the altar, holds us spell-bound—the *Death of St. Joseph*.

Pillowed on the breast of the Divine Son lies the aged head with its coronal of silver hair. The hands worn with earthly toil—hands which

"have toiled for Him
Upon whose bidding waited legions of Seraphim,"*—
are clasped by the Virgin Immaculate; the lily-rod has fallen from their grasp at the feet of Jesus. No longer need the dying these emblems of earthly purity and peace; the blessed Saint leaves them for us to find at the feet of the world's Redeemer. It is his only heritage, his only worldly wealth, laid down at the feet of the Saviour,—laid there for us to raise and bear in humility and patience, until, like him, we fall asleep on the bosom of our Blessed Lord. Pure lilies of eternal peace, may

"their odor haunt our dreams,"
until, with blessed St. Joseph, we are worthy to gather the asphodels of the heavenly land!

* "Lotus and Lily," by Katharine E. Conway.

St. Mary's Academy.

One Mile West of Notre Dame University.

As in the life of individuals there are special periods of trial and of success, so in the life of the Congregation of the Holy Cross have there been times of adversity as well as of prosperity; but the year 1888 stands out as a marked year, for it signalizes an event indeed worthy of commemoration, viz., the fiftieth anniversary of the ordination to the holy priesthood of Very Rev. E. Sorin, Superior-General of the Congregation and Founder of the Priests and Sisters of the Holy Cross, in the New World. How to honor him whom the King had so honored was the momentous question as May, the month in which the memorable day occurred, drew near. As the members of the Community were scattered far and wide on the various missions, it was decided to hold the celebration for the Congregation in August, when all could participate.

The opportunity that such an occasion presented of manifesting the grateful sentiments of his spiritual children was seized with joy and an ardent emulation actuated the Sisters and their pupils to special efforts in the preparation of gifts, and in offering prayers for the welfare of their dear Father General.

On August 4, the presentation of congratulations and gifts took place at St. Mary's when appropriate addresses, etc., were delivered, which in a measure expressed the gratitude and affectionate esteem which the Sisters of the Holy Cross cherish for their venerated Founder. Several of the Rev. clergy from Notre Dame were present. Among them Very Rev. Provincial Corby, Rev. Fathers Granger, L'Etourneau, O'Connell, Stoffel, Saulnier, Scherrer, Maher, J. Lauth and Regan. After the addresses and presentation, Very Rev. Father General expressed his surprise and pleasure, and ascribed to the Blessed Virgin all the good that has been accomplished during the fifty years of his priesthood, refusing to accept the honors accorded as due to any merits of his. Assuring his spiritual children of a continued remembrance in prayer, Very Rev. Father called on several of the clergy present to aid him in expressing his thanks, after which they repaired to the Novitiate where suitable exercises, consisting of addresses, music, etc., were held.

The gifts presented are arranged in the vocal

hall, and are many and various. Prized most highly by Very Rev. Father General are the spiritual bouquets, or lists of prayers, offered by all for his special interests. Every house of the Congregation presented one, and all are models of artistic skill. That presenting the spiritual offerings of St. Mary's is of delicate design on porcelain, and is greatly admired. Those from the Novitiate, Mt. Carmel, Columbus, St. Cecilia's Academy, Washington, D. C., Alexandria, and Assumption School, Lowell, are neatly framed, while those representing Anderson, Union City, Austin, Texas, and Lancaster, Pa., painted on celluloid, ivory, satin, etc., rest on ornamental easels. The others are of various designs and style, and make an array much appreciated by all lovers of the beautiful. With these may be classed the addresses and congratulatory greetings, elegantly gotten up and indicative of the respect and veneration entertained for Very Rev. Father General.

An illuminated volume on parchment is truly a work of art and contains paintings representing eras in the life of St. Mary's Founder, a list of the gifts, addresses, and a poem written for the occasion. The book is bound in white silk and is held together by a gold chain to which is attached a chime of golden bells.

The offering from the whole Community is a handsome set of gold embroidered vestments, beautiful in design and finish.

St. Mary's special gifts are: a point applique lace alb representing many months of labor; prie-dieu of embroidered plush, gilt-brass censer, asperges font, brass table and smoking set, red plush arm-chair. From the Novitiate a handsome set of white vestments and spiritual bouquet. The pupils of St. Mary's gave embroidered frame and easel containing twenty-five oil paintings, volumes of water-colors and drawings, jubilee numbers of *Rosa Mystica* and *Chimes*; volumes representing phonography, type, and Junior classes, a prie-dieu, a slumber robe, set of breviaries, missal and stand, and several beautiful floral pieces.

The following is a list of offerings from the missions, most of which were the handiwork of the pupils:

St. Angela's Academy, Morris, Ill.: Gold chalice and paten, altar cover, table cover, box of altar linen, volume of drawings, Jubilee number of *Rose Mary*, (a class paper) and a spiritual bouquet.

Academy of Our Lady of the Sacred Heart, Ft. Wayne, Ind.: Gold ciborium from Sister M. Arsene; album of paintings, poetry and essays, every page of which is an artistic gem; Jubilee number, *Fleur Marie*, and spiritual bouquet made of white satin, beautifully painted.

St. Cecilia's Academy, Washington, D. C.: Gold embroidered stole, oil painting, St. Peter: buggy robe, plush wall pocket, painted scrap basket, class paper, *The Cecilia Harp*, and spiritual bouquet.

St. Peter's School: One dozen embroidered handkerchiefs and specimens of penmanship.

St. Mary's Academy, Alexandria, Va.: Ottoman, table scarf, cushion, key holder, spiritual bouquet, and Jubilee number of class paper; set of pillow cases from the children of the parish school.

St. Catherine's Normal Institute, Baltimore, Md.: Benediction burse, two paintings, class paper, St. Catherine's wheel, and spiritual bouquet.

St. Mary's Academy, Salt Lake City, Utah: Oil painting, sofa cushion, and spiritual bouquet; mineral inkstand—little Lulu Meister.

St. Mary's Academy, Austin, Texas: Oil painting, "Murillo's Madonna," spiritual bouquet, and gold inkstand.

Sacred Heart Academy, Ogden, Utah: Embroidered plush easy chair, autumn scene, spread and pillow shams. The spiritual bouquet is a large painting, on velvet, of the Sacred Heart which opens, disclosing the list of prayers.

Holy Angels' Academy, Logansport, Ind.: Spiritual bouquet.

Holy Cross Academy, Washington, D. C.: Two oil paintings, one crayon piece, album of water-color paintings, altar cover, silver inkstand, spiritual bouquet and *Stella Maris*, class paper.

Assumption School, South Bend: Spiritual bouquet.

St. Rose's Academy, Laporte, Ind.: Benediction veil, carriage robe, spiritual bouquet and volume of essays.

St. Patrick's School, Baltimore, Md.: Pair of altar candlesticks, censer and spiritual bouquet.

St. Joseph's Academy, South Bend, Ind.: Ostensorium, albums of penmanship and paintings, and spiritual bouquet, composed of delicate wax flowers arranged as a banner, at the base of which are St. Joseph's lilies on whose petals are written the list of prayers.

St. Mary's School, South Bend, Ind.: Map drawings and penmanship.

St. Patrick's School, South Bend, Ind.: Specimens of penmanship.

St. Charles' School, Crawfordsville, Ind.: Spiritual bouquet.

St. Mary's Infirmary, Cairo, Ill.: Spiritual bouquet.

St. Michael's School, Plymouth, Ind.: Spiritual bouquet and stole.

Sacred Heart Academy, Lancaster, Pa.: Two oil paintings, pyx, two handkerchief cases, table scarf, holy water font; *Stella Matutina* and *Snow Drops*—class papers.

Holy Cross Hospital, Salt Lake City, Utah: Gold cross reliquary, mineral cross, moss agate, and spiritual bouquet.

Dolan Aid Home, Baltimore, Md.: Spiritual bouquet.

St. Mary's School, Union City, Ind.: Benediction burse and spiritual bouquet.

St. Mary's School, Anderson, Ind.: Silk umbrella and spiritual bouquet.

St. Mary's Academy, Marshall, Texas: Lace surplice, embroidered quilt, table scarf, pincushion, quilt, and two volumes of compositions.

St. John's School, Goshen, Ind.: Lace surplice and spiritual bouquet.

St. Vincent's School, Elkhart, Ind.: Lace surplice and spiritual bouquet.

St. Edward's Academy, Deadwood, Dak.: Spiritual bouquet.

St. Mary's School, Park City, Utah: Spiritual bouquet.

St. Joseph's Hospital, South Bend: Spiritual bouquet.

St. Anne's School, Lake Linden, Mich.: Embroidered picture, two embroidered panels, and spiritual bouquet, composed of St. Joseph lilies, made of satin and bearing the number of prayers.

St. Mary's of the Holy Rosary, Woodland, Cal.: Beautiful volume of paintings, spiritual bouquet.

St. Mary's School, Michigan City: Spiritual bouquet.

St. Patrick's School, Baltimore, Md.: Spiritual bouquet.

St. Laurence's Hospital, Ogden, Utah: Spiritual bouquet.

While the gifts in themselves are beautiful, they are chiefly valued as a mark of the progress of the different schools in charge of the Sisters, and of the esteem and veneration in which the pupils hold Very Rev. Father General.

The Cardinal's Visit.

On the morning of August 16, the honor of a visit from his Eminence, Cardinal Gibbons, was accorded St. Mary's. At 7 a. m., the Sisters, novices and pupils formed double lines leading from the Chapel of Our Lady of Loreto to the carriage drive and awaited his coming. In a few moments, Very Rev. Father General's carriage arrived, and the Cardinal, accompanied by Very Rev. Father Corby, C. S. C., and Rev. Fathers Broderick and Foley, of Baltimore, passed through the ranks to the church, where he prepared to offer up the Holy Sacrifice. He was assisted by Rev. Fathers L'Etourneau and Saulnier. After Mass, his Eminence and the Rt. Rev. Bishops who took part in the jubilee celebration at Notre Dame, and many of the attending clergy, visited the convent and novitiate, in each place expressing pleasure at the welcome extended, and the beauty and proportions of St. Mary's. Regretting that he could not remain longer, he spoke a few words of counsel that will ever be remembered, and imparted a blessing; then proceeded to the Academy parlor where the pupils who remained during vacation were assembled. Little Fannie Palmer read an address of welcome. The Cardinal spoke very pleasantly to the young ladies; he told them that as it was vacation, he could not give them a holiday; but he ordered that three free days be granted during the scholastic year, and charged them to claim them without fail. The jubilee gifts were next viewed, after which all repaired to breakfast.

The Cardinal expressed himself as delighted with his reception; and, needless to say, St. Mary's shall ever cherish the remembrance of his visit and kindness.